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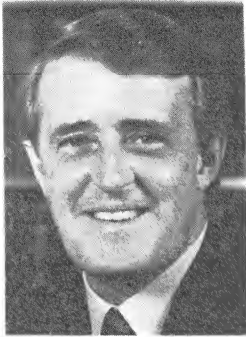
SOUVENIR



*International Goan
Convention '88*



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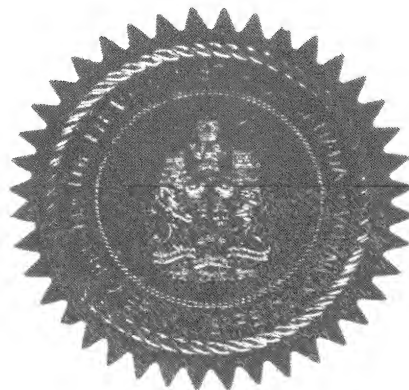


On behalf of the Government of Canada, I am delighted to extend my warmest greetings and sincere best wishes to the delegates to the International Goan Convention.

We, as Canadians, take great pride in celebrating our individuality and, at the same time, are unified by our shared ideals and values. The preservation and enhancement of heritage, tradition and culture are unique to Canada's vision of nationhood.

Through your efforts to foster education and understanding, you are contributing to the values and ideals which are the tenets of our society. I congratulate you on your efforts and wish you a most enjoyable convention.

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August 7-21, 1988

On behalf of the people and the Government of Ontario, it is with great pleasure that I extend warm greetings to all those in attendance at the First International Goan Convention.

The population of Ontario is indeed enriched by its diverse cultural makeup and the unique contribution of its varied ethnic groups. The people of Goa share in this legacy. This Convention is a further example of the commitment of the Goan people to preserve and enhance their own culture and to enrich the province by promoting an atmosphere of understanding and goodwill.

The impressive set of objectives that have been established for this Convention are most commendable. This reunion of Goans from across Canada and throughout the world will serve as an opportunity to strengthen ties, to build friendships, to reflect on and reaffirm the Goan heritage, and to unite its members to face the challenges that the future holds.

I offer special thanks to the Goan Overseas Association for their efforts in organizing this fun-filled and educational event. To all those from out of town, I extend a warm welcome.

Please accept my sincere best wishes for a successful and enjoyable Convention marked by the pleasure of old and new friends.

A handwritten signature in dark ink, appearing to read "David Peterson".

David Peterson



GOVERNOR



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18 JUNE 1988

M E S S A G E

I am happy to know that the Goan Overseas Association will be holding its 1st International Goan Convention from August 7, to August 21, 1988 at Toronto.

Goans have reached almost all corners of the world, since they obtained liberation from foreign rule on Dec. 19, 1961 and became an inalienable part of India. They have tried to preserve and enrich their cultural heritage. They represent the best of Goa in every respect wherever they go -- their sophisticated character, bonhomie, their carefreeness, their love of music and dance and above all, their peaceable and hospitable nature.

I do hope that this Convention will go a long way in bringing more closer the Goans settled in various countries, and will help in their welfare. Much as I wished to, my preoccupations do not allow me to participate in this function.

I, however, send my best wishes on the occasion.


(DR. GOPAL SINGH)
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Message from the President Goan Overseas Association

Aum Tumcho Swagat Korta. Welcome.

The Goans are entering a new and important stage in the evolution of the community. An embryo that formed in my mind developed into a project of such magnitude that it is hardly possible to visualize the parameters over which it has spread. A mere vision of getting Goans together has become a reality! It was primarily meant to be an opportunity to share our heritage,

make other communities aware about our roots, and to promote goodwill.

The goals of the International Goan Convention are:

1. To bring together Goans to strengthen the sense of community among them;
2. To develop the capacity of Goans to meet the social, economic, cultural, and political challenges that lie ahead;
3. To foster better understanding between Goans and the community at large;
4. To share with others our Goan sense of values, our industriousness in the workplace, and our pride in home and family.

This is exactly what we hope to accomplish during the convention.

I extend a warm welcome to all our visitors from different parts of the world. Among us, we have here representatives from India (particularly numerous people from Goa), Hong Kong, Macau, United Arab Emirates, Australia, Portugal, Sweden, Norway, Pakistan, Kenya, Tanzania, Brazil, England, U.S.A. and the rest of Canada. Your presence here has added a new dimension to the whole event.

Undoubtedly at this event, we will be able to share fond remembrances, reminisce and recollect about Goa, thus evoking nostalgia for some, enlightenment for others, and a sense of togetherness for all.

The academic part of the convention, which is the conference, will provide the young and the experienced an opportunity to know more about our past as we evolve into the future. We are indeed privileged to have among us Goan historians with a wealth of background who have taken the time to travel to Canada. We are indeed appreciative of their service to us. We hope that our National and International networking sessions will provide us with some structure to launch a number of projects.

Organizing the International Gala Nite 'East Meets West' at the Roy Thomson Hall is no mean feat. We should be proud that our community has a great deal to offer to countries where we have immigrated. In addition, we are a community that is progressive, and is always striving for the best.

Our cultural panorama at Harbourfront is a total example of our diversity and adaptability to any environment. Fortunately, in Canada, we have the added advantage that it is a country which encourages people to maintain their cultural identity.

However all these accomplishments at the convention would not be realized without the support and encouragement that I received from the membership. The number of people involved in this International Goan Convention are too numerous to be named here. I would especially like to thank the members of the 'Steering Committee', the co-ordinators for the various events, and members of my Executive Committee, who have put forth innumerable hours of work, energy, and often their own financial resources to complete tasks. I would also like to thank hundreds of others who have worked as choreographers, directors, designers, hosts, participants, volunteers, etc. They have all worked selflessly.

Finally, this has been a memorable event. I sincerely hope that the friendships we have developed during our participation in the International Goan Convention will continue to grow and cherish, and that this will be a prelude to such other events in the future..

Zulema de Souza
President
Goan Overseas Association

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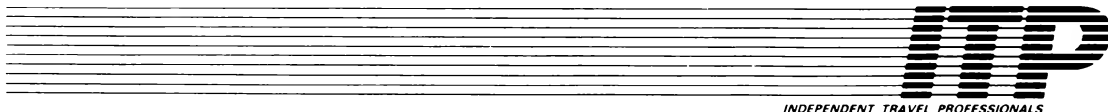


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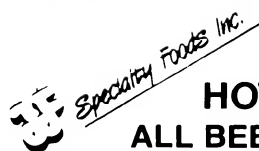
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Countdown to Convention

Background to the Convention

It would be difficult if not impossible to encapsulate in a few words what was involved in the planning of the International Goan Convention. These pictures will give you a glimpse of some of the many faces that were behind this massive undertaking

Without a doubt, to achieve greatness as a community we have to take on bold initiatives, harness the talented human resources within us and take a calculated risk – hence, the idea of an International Convention.

As you partake in the events during these two weeks, you may be wondering just what it took to put on this Convention ... here's a clue.

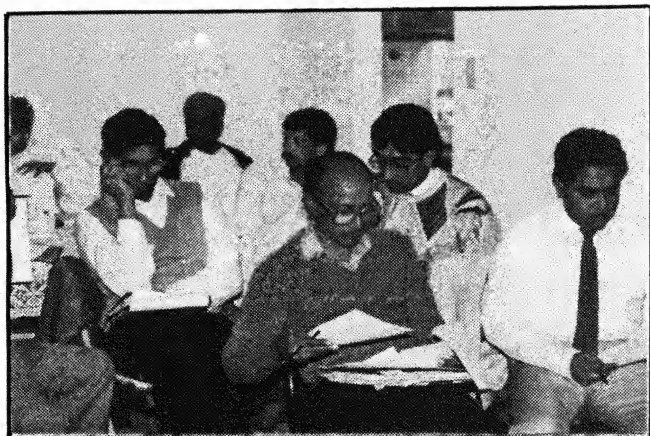
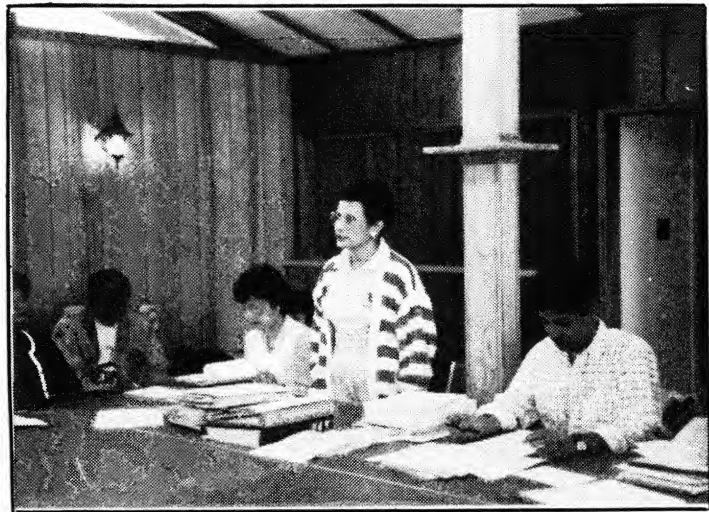
Work on the Convention began over a year ago in May, 1987. There was a lot of uncertainty back then ... Did we have the resources? Was the time right for a Convention? Who would pay for it? Where would we start? Well, we started on a small scale, but as enthusiasm grew and ideas crystallized, the plans became more and more ambitious.

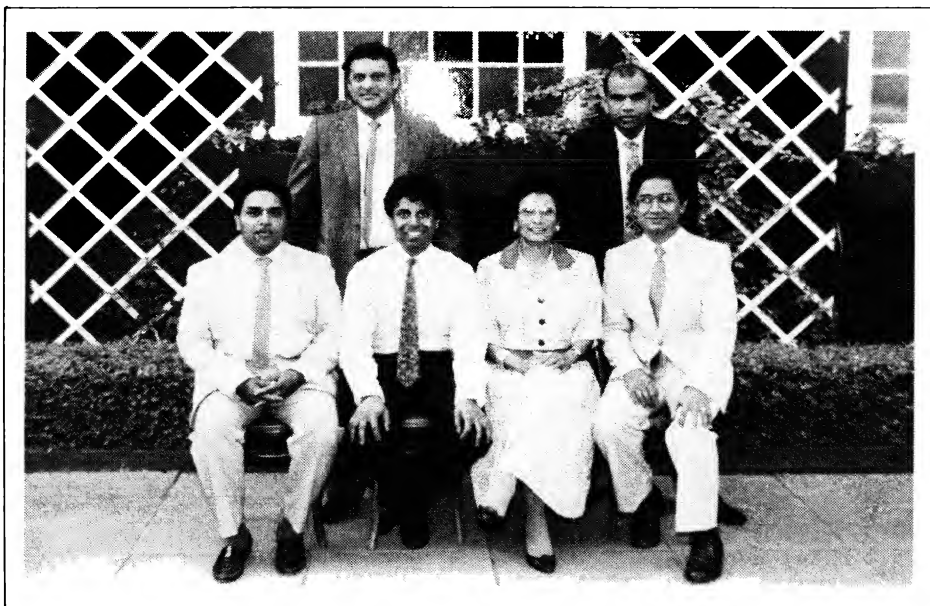
As of early July 1988, our volunteer list exceeded 500 persons. They made up over 50 committees, sub-committees and performing groups. Between them they had a total of no less than 600 meetings and rehearsals. Over 700 letters have been written in addition to approximately 500,000 pages of information that have been printed. More than 40,000 person-hours of effort have been invested in activities related to the Convention.

Has the Convention been a success? Without question, the success of the convention will be determined by each observer in his own way. However, if one considers the body of information we've accumulated, the friends we've made, the contacts we've established, and the skills we've learned, there can be no doubt that the planning of the convention has made us far richer as a community.

If this convention is a success it will not merely be because of a few individuals but because of all the volunteers who have done their part. It certainly shows that ... **none of us is as good as all of us.**

Cliff Menezes
Communications and Planning Co-ordinator





International Goan Convention Steering Committee

Back row standing left to right: Ivan Araujo and Peter Gonsalves
Front row sitting left to right: Osmond Remedios, Cliff Menezes, Zulema de Souza and David de Souza.

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I feel honored to be a part of the 1988 International Goan Convention in Toronto even if it is only through written communication, and hope that I will be able to attend the next one! The purpose of this brief piece is to share some of my cross-cultural experience and to explore the ways in which we as members of a diverse and rather fragmented culture may enhance the cultural experience of Goan youth.

For the purpose of this article I'd like to refer to a definition of culture by anthropologist Edward T. Hall that culture is communication, both verbal and non-verbal. Culture is shared by a group and is also generally assumed to be formally and informally learned. It includes behaviour, language, attitudes, values and beliefs.

From my experience, I believe that culture is both learned and inherited. Carl G. Jung, a founder of depth-psychology or psychoanalysis, introduced the concept of "collective unconscious," which is the idea that some deep aspects of culture are inherited over generations.

ience, comprise Goan culture, such as Konkani and Portuguese languages, Catholicism and the related feast day celebrations, Goan food, extended family relations, and Goa as the ancestral home. For me, the most unique link with my Goan heritage is Goa itself.

I feel that regardless of one's personal journey and experience, the one element that connects Goans to our cultural heritage is Goa, its history, both past and recent. It is generally acceptable to say that understanding and respecting one's heritage helps to develop a sense of identity which is critical especially for those of us who live in a multicultural society. Having a strong identity allows us to learn from others and share with others without losing ourselves in the "melting pot".

An excellent model that has been developed to address the skills and understanding need to function in a multicultural society is Project REACH (Respecting Ethnic and Cultural Heritage) which is based in Arlington, Washington. The four-phase program is

which youth as well as adult members of the community learn about Goan heritage, specifically the history of Goa. Topics that might be included are the foreign influences on indigenous Goan culture, the migrations of Goans and their effects on Goa and the migrant families, the roles Goans have played in local, national and global affairs to name a few. This kind of education could be an ongoing program, a weekend retreat, or a class for credit; it could be held at the G.I., a school, a church, or somebody's home. It presents an opportunity to include in community programs local Goan role models who are authors, poets, historians, and educators among others. It seems to me that the work experience and training of these people are particularly relevant for understanding and appreciating cultural history.

Another approach is for Goan Institutes or individuals to develop videocassettes on topics such as the people, villages, towns and historical sites of Goa. Videotaped interviews with Goans who live in different parts of the world and who work in diverse fields would also be useful. This kind of project could be an avenue for collaboration between students, researchers and community members both overseas and in Goa. Moreover, the rental or sale of these videocassettes could be a way to raise funds for ongoing or new projects.

A few more words about Goan Institutes since they continue to be a gathering point for Goans. I have many fond memories of the clubs in Dar-es-Salaam, Nairobi and Kampala. I enjoyed the many social events but I wish there had been programs such as discussions and forums on politics, socio-economics, religion and literature. I also remember sometimes feeling disconnected with the rest of society while I was at the clubs because my friends included many non-Goans. I feel it is therefore important to help Goan youth and adults to develop a full sense of personal and cultural identity and to encourage them to venture out of the community and exercise their rights and responsibilities in a multicultural society.

The strength and viability of any culture depends on each member of the community. The enculturation of Goans is no small task especially if it is left to community leaders, who are probably already over-committed and over-worked. Community leaders can act as catalysts but each and every Goan has the responsibility to pass along the family and cultural history to the next generation.

History, Culture & Identity:

A CRITICAL LINK

JUDY LUIS

These may include shared attitudes or a world view that may be inherited within a family, an ethnic group, a racial group, or the human species.

Individual experience and personality also modify culture which allows an ethnic group, for example, to have diversity within its membership. I will focus on culture that is learned because, as an educator, I have something to say about it. Moreover, Carl Jung and present day psychologists write especially well about the collective unconscious and its complexities.

When thinking about this article, I struggled to define Goan culture and what makes Goans unique. My personal history made this a difficult task: I am a second generation Tanzanian, spent thirteen years in Tanzania, two years in Goa, and one year in Kenya. I lived in Quebec, Canada for several years, I am married to a German-Norwegian-American, and have lived in the United States since 1975. I have been able to identify some of the obvious factors that, in my experience,

written for the middle/junior high school level and is designed to help understand oneself and one's culture and to understand and respect other cultures. The four phases are: Human Relations Skills; Cultural Self Awareness; Multi-Cultural Awareness; and Cross-Cultural Experience.

This might be a useful model to incorporate into a program designed for Goan youth. One of the most successful outcomes of the REACH program is a Cultural Fair where participants display their research about their personal or local culture. This Fair encourages participants not only to connect with their roots but also to share some aspect of their heritage with the community at large. Training as well as written materials are available from the REACH Center, P.O. Box 309, Arlington, Washington 98223, U.S.A. or call (206)-435-8682. Gary Hoard is the Executive Director.

I would like to reinforce the idea that the Goan Institutes can be a vehicle by

Goans, Goans, everywhere! It would be difficult to name any country in which there were none. How is it that such a tiny place like Goa has spawned an international diaspora? How is it that I was born in Nairobi, then moved to England? What was this place Goa that my parents and their friends talked about, and which I visited briefly as a child and teenager? Why couldn't I speak my mother tongue, Konkani? These and a host of other questions reflecting my growing interest in "roots" was one of the principal motivations for embarking on doctoral research in Social Anthropology at London University, after successfully obtaining a scholarship from the Social Science

role in the genesis and maintenance of an International Catholic Goan Community which transcends geographical boundaries. Goa is the fountainhead and there are satellite communities in various parts of India, Pakistan and overseas. The origins of this international community lie in the evolution from the 16th century of a distinct Local Catholic Goan Community in Goa, predominantly as a result of various Portuguese colonial policies and practices. This community was characterized by Roman Catholicism and cultural syncretism. Portuguese surnames and Christian names replaced Hindu ones, and the adoption of Western dress became widespread.

Furthermore, an appreciation of west-

Roman script, contained a number of Romanised words and its syntax came to reflect that evidence in Portuguese. The seeds of ambivalence to the mother tongue had been well sown, and had already led to its low status among the elite who spoke Portuguese with family members and peers, and to the virtual absence of linguistic and literary development. Alongside this westernisation was the persistence of an attenuated form of the Hindu caste system, reflected, for instance, in attempts to circumscribe the choice of marriage partner to within the same caste, the establishment of village confrarias or brotherhoods on caste lines, the retention of a caste hierarchy in the village comunidade, and civilian and

International Catholic Goan Community

STELLA MASCARENHAS-KEYES

Research Council. I learnt to speak Konkani and spent two years in Goa observing and collecting data from the local Hindus and Catholics and repatriates as well as from those who were visiting Goa from other parts of India, Africa, the West, the Gulf, and the ships. I also learned to read Portuguese and consulted historical sources in Goa and Lisbon.

In the space of this short article I shall briefly describe the main conclusions which emerged from my research and readers interested in more detail can refer to my various publications. My study has shown that while a small number of Goans have also migrated from Goa, over the last hundred and fifty years or so, there has been a large scale international migration. This has played a key

role in the genesis and maintenance of an International Catholic Goan Community which transcends geographical boundaries.

The proposal marriage system replaced the orthodox arranged marriage system and incorporated some concessions to western liberal ideas of self-choice. Rice remained the staple food but salt was now always added to the cooking process. The range of foods eaten included the formerly prohibited pork and beef, and methods of cooking them partially derived from Portuguese culinary practices which included using salt and vinegar for preservation. Different types of western leavened bread, cakes, biscuits, sweets, and local and foreign alcohol became included in the diet.

Although Konkani continued to be widely used, it was now written in

ecclesiastical recruitment and promotion which took some note of caste origin.

Why did Goans begin to migrate in larger numbers and continue to migrate generation after generation? Multiple factors are responsible, the main ones being changes in the political economy of Goa and worldwide; the cultural emphasis on "doing well" and "coming up"; the adoption of various proactive strategies to take advantage of new global employment opportunities; the organisation of migration through mobilising personal networks; and Christianity and cultural syncretism which facilitated adaptation to new areas of settlement. During the colonial period Goa had a stagnant economy, predominantly agrarian, which was expected not only to support the

masses but also a large civilian ecclesiastical bureaucracy and various colonial enterprises outside Goa.

Village land was traditionally collectively owned by the *gauncares* or original settlers and administered by the *comunidade*. This institution was also responsible for distributing usufruct rights through periodic auctions, maintaining the church, school and other public utilities and annually allocating the profits or *zonn* to its members. However, the stock of village land was reduced through appropriation by the Portuguese.

Furthermore, the incursion of outsiders with vested interests and the increasing intervention by the State in the administration of the *comunidade* eroded its traditional autonomy, undermined its communal spirit, and generated conflict and insecurity. In addition, private property was subjected to Portuguese bilateral inheritance laws which led to an escalation in the fragmentation of land with a concomitant decrease in the economic viability of individual units. Most Goans were subsistence farmers or agricultural labourers and artisans and all these changes rendered it increasingly difficult for them to earn a livelihood in Goa, and hence they began to look elsewhere for work.

In contrast to the deteriorating economic conditions in Goa, from the mid-19th century onwards, various international developments were taking place which provided employment



Goan Association clubhouse in Kent (U.K.)

opportunities. The introduction of fast steamships by P & O and B.I. for global passenger travel and carriage of goods and mail, as well as the military and civilian settlement of the British in India, Burma and the Middle East created a huge demand for personnel who could cater for European tastes in food, drink, music, dress and medicine.

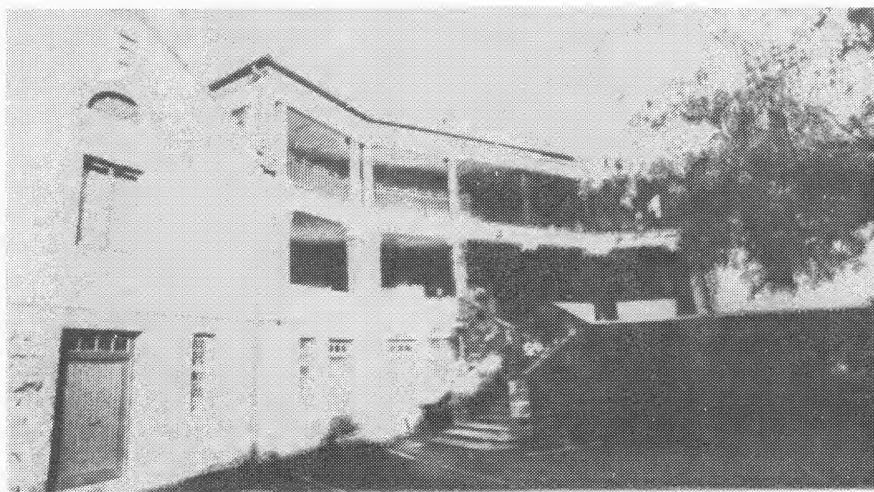
Catholic Goans from a cross-section of castes were able to take advantage of these opportunities, as unlike Hindus and Muslims, they were not subjected to various taboos associated with the handling of pork, beef, alcohol and sick people. Hence Goans worked mainly as cooks, stewards, butlers, musicians, tailors,

ayahs, bakers, and a few as pharmacists, doctors and nurses. Early migrants were rarely accompanied by their families and many stayed in *coors* or residential village based clubs. A few worked as clerks, but by the next generation of migrants, their numbers had risen considerably.

White collar opportunities rose with the expansion of British and Portuguese colonialism at the turn of this century in Africa. Linguistic competence in English or Portuguese was a prerequisite to the acquisition of such jobs and Goans, keen to capitalise on these opportunities, through hard work, thrift and sacrifice invested their money in the education of children. To complement the provision of Portuguese education, private schools and tutorial classes teaching English mushroomed in Goa. Children were also sent to Belgaum, Poona and Bombay to study at English schools and colleges run by priests and nuns. Community schools were set up, for instance in Nairobi, to educate the young. Where suitable secondary education was not locally available mothers returned to Goa so that their children could attend English schools.

The ascendancy of English or Portuguese as a first language in the domestic, educational, occupational and recreational spheres has been matched by the relegation of Konkani to a marginal status in the international community. Mastery of a western language and the increasing investment in the education of males as well as females has led to inter-generational occupational diversification as parents tried to ensure that children either matched or surpassed their own achievements.

The Goan Gymkhana today



The Goan presence in the West is largely the result of changes in the political economy of Africa in the 1960s and 1970s, which saw the demise of British and Portuguese colonialism and the establishment of independent states. Many Goans, some of whom were born and brought up in Africa, could not obtain employment there and, therefore, migrated to Britain, Portugal, Canada, North America, Australia and New Zealand. While some of the Goans in Portugal came there from Mozambique as well as Angola, a large number had migrated directly from Goa after the Portuguese left in 1961, thus augmenting the relatively small population of Goans who had previously come directly from Goa for tertiary studies and eventual, settlement.

Some of the new settlers found it difficult to obtain suitable employment in Portugal and, hence, migrated to other parts of Northern Europe, such as Germany, as well as South America. Older Goans from Africa who were prevented by immigration regulations from settling in the West or who had no inclination to live in a cold climate, returned to Goa with their dependent children.

As these children have matured to adulthood, many of them, in common with some of the Goa born and reared youth, frustrated by low salaries, unemployment and under-employment have migrated to the Gulf for service, clerical,



Goan Theatrical Group (Toronto) make a happy picture on landing in London on their maiden performing visit to England in 1987.



G.T.G. children - Kunbi group.

Changing habits of new immigrants

Environmental changes have been shown to affect health status. Since health status is closely related to dietary habits, it may be said that environmental changes such as immigration can significantly alter food intake. This research project, which constituted a food and nutrition graduation thesis, was an original study designed to examine the effect of immigration on the diet and health of the Goan sub-group of the East Indian culture. The sample population for this study was a group of relatively recent immigrants to Canada, of Goan origin. This group had moved to Canada from India, Pakistan and East Africa. Virtually all of the sample were offspring of people actually born in Goa.

Culture Change

The Goan immigrants have undergone extensive cultural change because of the changes they have had to make in their daily lives. Even

though the Goans have intensely tried to retain traditional food habits, several factors influenced a change in this group's dietary habits. Having said this, it might be concluded that environmental influences, especially nutrition, are of greater importance than genetic or other background. Therefore, this study was designed to review and determine the various effects immigration has had on the diet and health of Goan immigrants to Canada.

Health Implications

This study examined both food and non-food allergies under one category and an incidence of 31% was found. It is worth mentioning here that 26% of that 31% were diagnosed with allergies after immigration. This 26% might have developed these allergies even if they had not migrated, but the development of these allergies could possibly be because of the altered lifestyle upon

immigration and the introduction of various new foods and other items.

With regards to the incidence of iron-deficiency anemia, 15% of the sample population had been diagnosed with it. It was discovered that 11% of this 15% were diagnosed with anemia after they immigrated to Canada. One reason for this might be the slight decrease in beef and egg consumption that was discovered. Another reason for the increased incidence might be the faster-paced lifestyle in Canada.

There is definitely a correlation between diet and dental health. Prior to immigration, foods like chocolates and potato chips were not so easily available, and the ease of availability after immigration probably increases its consumption. From the study, it seems that most dental work was attended to in Canada, but there could be reasons for this. Dentists play a much bigger role here in the health care system than they did in the country of origin. Comments from a few dentists in Canada indicate that Goans have strong teeth but weak gums. The strength of the



Edmonton Goan Association members do the mando at one of their cultural evenings.



The line-up for the 1987 Miss Goan pageant organized by the Goan Association in U.K.

teeth could possibly be because of the amount of raw foods consumed, as opposed to processed and refined foods eaten after immigration.

Environmental factors are known to play an important role in birthweights, thus birthweights of the offspring of the respondents were studied. The average birthweight of Asian Canadian males was 3204g (7.05 lbs), and for females, the average was 2954g (6.5 lbs). This is slightly lighter than the average for white Canadian birthweights. We must keep in mind that this could possibly be because of the smaller stature of Goan people.

Growth and development patterns of Canadian-born Goans were compared to those of Western standards. From this study it can be said that the Goan children born here keep up with Canadian standards for height and weight, with a few exceptions which would exist in any population. Adult children of the respondents also seemed to fit in quite well with the Canadian standards for height and weight. No pattern emerged to indicate that this

group were not of similar stature than their Canadian counterparts.

Altered Food Habits

Many changes were noticed when food habits before immigration were compared to food habits after immigration. Food was classified as "traditional" or "new" for this purpose. The number of people eating "traditional" foods decreased after immigration. There were a greater number of people eating "new" foods after immigration. It is interesting to note the increased number of people who consume milk and coffee, possibly because of the ease of availability after immigration.

Although it is purely coincidental, it is noteworthy that the number of people now consuming "traditional" foods, is equivalent to the number of people consuming "new" foods prior to immigration.

The strength of the traditions and customs of the native culture will determine to what extent one assimilates or adapts to the host culture. The Goans are very concerned with retaining their cultural heritage. Des-

technical and professional jobs. The Goan presence in the Middle East is not a recent phenomenon as a number were employed from the early decades of this century in various capacities in Persia (now Iran), Kuwait, Bahrain and Aden.

The international community expands not only through the incorporation of new migrants, but also the birth of children. Through the proposal marriage system, a large number of spouses in the past were obtained directly from Goa, and this practice is still evident among "ship-pies" and present day migrants to the Gulf. However, as satellite communities have become established, spouses increasingly were selected within the local or proximate Goan communities. Among the younger generation, particularly those born and brought up outside Goa, love marriages have become more common. Love marriages frequently transcend caste boundaries, as caste is rarely considered by the young as a relevant criterion in selecting a mate. Love marriages also account for the number of unions to non-Goans, mainly Europeans.

What links do international Goans maintain with their motherland? There are intense family links and regular cash remittances, particularly to parents, wives and children of men working on the ships and certain parts of the Gulf who cannot take their families with them. Most Goans in Africa and the West have aged parents or relatives liv-

pite this, modification of cultural customs and traditions are inevitable. This modification or adaptation to the Occidental culture was clearly visible in this and several other studies. The effects of immigration on health are not as profound as the effects on diet. It can be concluded that the incidence of allergies and anemia undoubtedly increased after immigration. This inference must, however, be taken with caution.

The relationship between immigration and the prevalence of these conditions, respectively, may not be one of cause and effect. The ideal study would compare this population with their counterparts in Pakistan and India, who did not migrate to Canada. With this control group, one could distinguish actual effects from superficial effects of immigration on diet and health. Once these effects are determined, nutrition educators and others in the medical profession can deal accordingly with them in order to obtain optimal health in this immigrant group.

REBECCA J. CARDOZO

ing in Goa to whom they send occasional remittances and gifts, and visit periodically.

Most parents and relatives live in their ancestral village, but some have urban homes in places like Mira Mar, near Panjim, whose modern development was spurred by the large scale return of Goans from Africa. Many international Goans invested their limited savings in building large houses in the village which not only provided them and their families with secure life long accommodation but also served as a tangible and visible symbol of their success. It is a pity that the maintenance of so many of these houses has been neglected by the globally dispersed heirs.

For many international Goans, links to land in Goa are non-existent or tenuous. The *comunidade* system has been seriously affected by agrarian reform introduced after 1961. Partly as a result of this and the lack of interest by international Goans and repatriates in farming, a large proportion of village land has passed into the hands of Hindu Goans and Kunbis who have recently settled in the ancestral villages of the international migrants.

International Goans often arrange their holidays in Goa to coincide with

important family events, or the village feast. Attendance at the latter signifies the symbolic identification of the international Goan with the ancestral village as well as Goa as a whole. Such holidays also help to replenish the archive of knowledge of the motherland.

Apart from individual kinship and associational ties maintained within and between the satellite communities and Goa, there are institutional links. These are manifested in the exchange of newsletters, sports and cultural visits between Goan voluntary associations. Further-

more, some international community organisations financially support welfare and environmental projects to benefit the local community in Goa.

However, there is no doubt that institutional links between the various satellite communities can be intensified and that stronger ties can be maintained with Goa. I congratulate the Toronto Goan community on their initiative in organising the Convention and wish it all success in realising its ambition to foster the cohesiveness and solidarity of the International Community.



Children's Christmas party at the Entebbe Goan Institute in the '60s.

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Some Eminent Goans

In this brief article it is not possible to focus on all Goans who brought glory to themselves and Goa. Neither is it possible to provide all details of some of the Goans — past and present — mentioned in this piece.

Perhaps, the most illustrious son of Goa is José Custodio Faria (Abbé Faria). Born in Candolim (Bardez), he was the first to make scientific study of hypnotism (1813). The French scientist Albert Pitres, in *Leçons cliniques sur l'histoire et l'hypnotisme*, says Abbé Faria was the first observer who did precise experiments on hypnotic suggestion. Dr. Leibanet proposed that the word Braidism (coined after Braid), used to define the doctrine of suggestion in hypnosis, should be substituted by Fariism.

Another great savant of the last century was Francisco Luis Gomes, of Navelim (Salcete). He was well known in intellectual circles of his time (1829). Member of various academies around the world, he was received with great honour in Paris by Lamartine, Michael Chevalier and Boudillard. In London, he was guest of the British liberal thinker John Stuart Mill, who was his great admirer.



Abade Faria's statue in Panaji.

ANTONIO de MENEZES

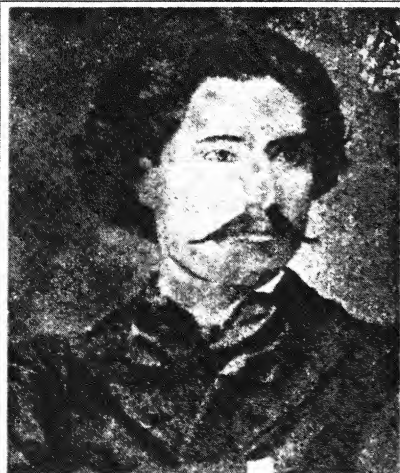
In 1866 Francisco Gomes wrote his magnum opus *Os Brahmanes* to attract the attention of Europe to his motherland and to defend the liberal principles of equality and freedom for dependant countries. The following year he wrote a treatise in French titled *Essay on the theory of political economy and its relation with the morals and the law*. Its publication earned him the membership of the

Society of Political Economy of Paris.

There are many Goan doctors who earned fame in their respective field of practice. Dr. Agostinho Vicente Lourenço's (Margao, Salcete) research in chemistry won him appreciation from the Science Academy of Paris (1853). Dr. Lourenço gave up medicine to join the laboratory of Dr. Wurtz, professor of chemistry at the Medicine College of Paris. Among his colleagues were notable scientists such as Berthelot, Friedel and Hoffman. He later went to Germany to work under the well-known Dr. Bunsen. On his return to France, he became very famous for his knowledge and research. Dr. Lourenço later taught at the Lyons Faculty of Medicine.

Dr. Gama Pinto, from Saligao, was the first Goan and Asian to be appointed professor at the prestigious university of Heidelberg (Germany). Dr. A.J. Socrates da Costa, a laureate from the *Escola Médica de Goa*, was the first to study the symptoms of sleeping sickness that affected the people in Africa.

Goa has a long and glorious tradition in the field of medical education. The *Hospital Real do Espírito Santo* (in the opinion of the famous travel-



Dr. Gama Pinto



Dr. Rulldolf Dalgado



Dr. Agostinho Lourenco



Francisco Luis Gomes



Cardinal Valerian Gracias

Frank Moraes and son Dom Moraes.

ers, including Le Blanc, "it was the most beautiful and the best equipped hospital in the world") trained doctors and surgeons. Many of its students rose to eminent positions, thus confirming the view expressed by Viceroy Dom Cristovam de Souza Coutinho when in 1687 he wrote to the Overseas State Secretary (Lisbon) that the "people of Goa are very intelligent and will easily learn, if two or three professors are sent to teach medicine."

Gregorio Ribeiro, Antonio dos Remedios, Inacio Caetano Afonso were chief physicians at the *Hospital Real do Espirito Santo*. Antonio da Cunha was the chief physician of Bassein (Bombay) and Manuel Francisco Gonsalves was a well-known doctor at the court of Punem. Both in Goa and aboard, the doctors who passed through the Hospital Real were of great help to Portugal.

In 1729, the Goan surgeons Dr. Vicente Dias de Ataide, from Taleigão, Dr. Antonio Fernandes, from Ribandar, Dr. Mateu Pereira and Dr. Manuel de Conceição, from Panjim, left for Africa in the fleet under the command of Admiral Luis de Melo Sampaio. Dr. Inacio Caetano Afonso, who, in the words of Governor-General Vieira Cabral, was "a native of Goa with a high medical sense and many years of practice" belonged to the same epoch.

The work of the doctors trained in the *Escola Médica de Goa* during the campaign for the occupation and sanitation of the Portuguese overseas possessions such as Mozambique, Angola, Guinea, St. Tomé, Cabo Verde and Timor was noteworthy.

Dr. Jose Ismael Moniz, in 1885, became the first doctor to use arsenic in the treatment of sleeping sickness. Dr. Luis Caetano de Santana Alvares, who graduated in 1887 through the *Escola Médica de Goa*, fought one of the most violent epidemics of his time in Mozambique.

Since 1914, the *Escola de Médica de Goa* took active part in various international congresses on different branches of medicine held at different venues around the world.

In the present century, Dr. Froilano de Melo's achievements in the field of microbiology and parasitology made the Bacteriological Institute of Goa world famous. The Leprosarium at Macazana (Salcete), started in 1934, was the first of its kind — and a model one at that time — in all Asia.

In 1949, Dr. Froilano de Melo



Lata Mangeshkar, melody queen of Indian films.



Dr. Vero de Sa: Founder of Nair Hospital Dental College in Bombay.



Dr. Bhau Dhaji was the first Goan to pass from Grant Medical College in Bombay in 1851.

headed Portugal's delegation to the World Leprosy Congress held in La Habana (Cuba). Here he was praised as one of the foremost doctors in this field, and was condecorated by the President of Cuba, Gran de San Martin. On his way to Cuba, Dr. de Melo was invited to speak to American scientists and visit the Leprosariums there.

In his research with the microscope, Dr. de Melo discovered thousands of protozoos, parasites, microbes and viruses which today bear the Latin name given by him, followed by his own surname, de Melo, as the discoverer. He participated in no less than 37 world medical conferences. In 1938 he was condecorated by Queen Juliana of Netherlands, in 1947 by Pope Paul VI, and in 1950 by the President of the Republic of Brazil, A Dutra.

Just as in the field of medicine, Goa also had a fine tradition in the area of printing and newspaper publishing. The first printing press in India arrived in Goa in September 1556 at the College of São Paulo (Old Goa), and first publication, *Conclusiones Philosophicas* was published in October of the same year.

After the introduction of the first private press in 1859 by Bernardo Francisco da Costa, Goa witnessed an intense activity in journalism. The first edition of *Ultramar* was out on April 6, 1959. The journal, *A India Portuguesa* was released at Margao by editor Manuel Lourenço de Miranda who acquired his own press. Following the death of Miranda on May 18, 1966, the paper was transferred to Orlim. It was taken over by Dr. José Incacio de Loyalo, a keen journalist and an active politician,



Rita Faria is the first Goan and Indian to be crowned Miss World.

who was later succeeded by his brother Avertano de Loyola Furtado. Both these newspapers exercised great influence on the political life in Goa.

In 1900, *O Herald* became not only Goa's first daily newspaper but that of all Portuguese colonies. It was founded by Messais Gomes. Since 1984, the daily is published in English. On May 8, 1908, Dr. Antonio Maria da Cunha started his own daily *Herald*. A well-known journalist, he has a few books to his credit in the field of medicine and two works of historic nature, namely *The Evolution of Journalism in Portuguese India* and *The India of Ancient and Modern Times*.



Alfredo Bruto da Costa was a cabinet minister in Portugal.

On December 1, 1919, *Diario da Noite* made its appearance. Its founder, Luis de Menezes, was a brilliant professor, journalist, poet and politician. This evening daily was the first to be printed on automatic presses and also the first to bring out issues in colour. After the death of the founder on June 30, 1962, the journal was continued by his two sons Antonio and Luis till 1968.

Many other Goans in India and abroad were famous for their rich contribution in different fields.

Dr. Acacio Gabriel Viegas, from Arpora, earned big reputation for his brilliant diagnosis of bubonic plague that enabled the Bombay government to take timely action in successfully combating the epidemic. He had the unique distinction of being the first Indian Christian to be elected — not nominated — to the Bombay Municipal Corporation in 1888. In 1906, he became its first Catholic president. A lasting tribute was paid by the citizens of Bombay by erecting a life-size statue of him at Dhobitalao.

Dr. Socrates Noronha was the first to lift the veil of secrecy that shrouded V.D. (venereal disease) in India. He represented the Municipal Corporation of Bombay at a number of international conferences on health. The eminent surgeon Dr. Ernest Borges was one of India's top-most cancer specialists. Dr. Vitolrao Shirodkar, the world renown gynecologist, represented India at numerous international congresses on medicine.

Josè Gerson da Cunha became known in India and abroad for his brilliant treatises on medicine, his studies of numismatics and his pioneering historical research on the origins of Bombay city.



Dr. Ernest Borges was a cancer specialist in Bombay.

The famous sculptor Ramachondra Panduronga Kamat was recipient of many gold medals in England.

The first Indian to be editor of the prestigious daily newspaper *Times of India* during the British regime was Frank Moraes. His son, Dom Moraes, is a well-known English poet.

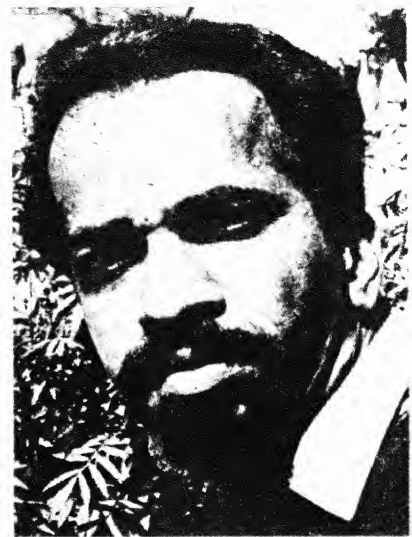
In the Indian armed forces, the late Air Vice-Marshall Eric Abreu Pinto do Rosario was one of the first Indian to be awarded (in the early days of World War II) the prestigious Pathfinder's Badge for his active role in aerial warfare in the Germany theatre of war. His brother, Dr. Fausto Pinto do Rosario rose to be Rear-Admiral of the Indian Navy. General Leslie Menezes was appointed chief of staff operations during the war against Pakistan and, in 1983, was awarded the Chief Army Staff Commendation Card for meritorious service, *Shoury Chakra*, for gallantry. Francisco Dias



Mgr. Rodolfo Dalgado was an Orientalist and a linguist.

joined the Defence Service Staff College in 1964 and rose steadily to the top tank of Major-General.

Among scholars and academicians, Professor Francisco Correia Afonso, from Benaulim, after obtaining his M.A. from Oxford and law degree, was the first Indian to be appointed librarian of Indian Majlis. A brilliant writer, he was the first Goan to be appointed principal of



Laxman Pai, a noted artist.

Karnatak University.

Professor D.D. Kossambi, from Sancoale, taught Oriental philosophy at the Harvard University. Dr. Caetano Gonsalves, from Divar, was the first Goan to be a judge of the Supreme Tribunal of Justice in Portugal. In 1910, he was posted as Governor-General of Angola, Portuguese West Africa.

Mgr. Rodolfo Dalgado, from Assagão, an eminent Orientalist, wrote *O Glossario Luso-Asiatico* and a Konkani-Portuguese dictionary. An eminent historian, Dr. Rev. John Correia Afonso was the first Asian to hold the post of general secretary of the Society of Jesus.

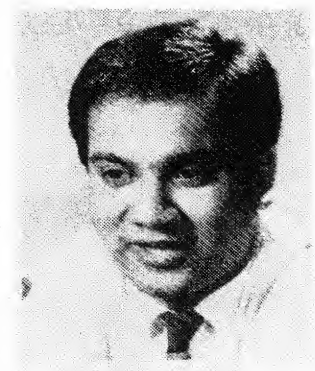
In music, maestro Noel Flores now occupies the prestigious post of director of the Philharmonic Orchestra of Vienna in Austria. And in the world of beauty, the first and only Indian to be crowned Miss World was a Goan girl, Rita Faria, from Tivim.



Bernard Peres da Silva was a member of the Portuguese parliament.



Eduardo Faleiro is currently a minister in India's federal government.



Keith Vaz is currently member of the British parliament.

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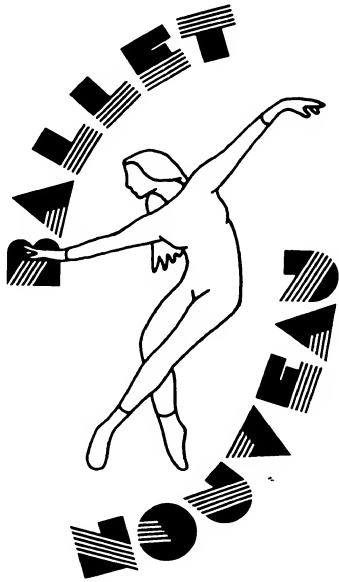
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A creation of the Brahmins of Saxty (Salcete), the Mando was enthusiastically adopted by all classes of Goan Christians, and admired by educated Goan Hindus as an authentic and superior expression of Konkani culture. Love and politics inspired its creation. Around 1840, it evolved from one of the many types of Konkani folksong, the Ovi, a wedding song of three and half verses, set to music of free rhythm.

Goan consciousness of politics was enkindled by the French Enlightenment, inspiring a group of Goans to revolt against Portuguese authority, and to try and set up a Goan republic, in the *Conjura-ao dos Pintos* (5 August 1787). This consciousness was further inflamed by the establishment of a constitutional monarchy in Portugal in 1820, in consequence of which elections were introduced into Goa, providing the opportunity for the creation of the earliest surviving mandos, such as the one on the municipal election of the Ilhas in 1854, which ended in the slaying of a much hated *mestizo* Joaquim Garcez and provoked savage government reprisals.

The turmoil that the elections produced was further exacerbated by events like the British attempts to annex Goa (1799-1813); the ever-recurring revolts of the martial hillmen (Ranne) of Sot-tori (Satari), as that of Dipu Ranno in 1822 and Kuxttoba in 1869; the involvement of Goan soldiers in the Portuguese colonial wars in Africa and their rebellion in 1870; and the great exodus of emigrants toward the end of the 19th century, facilitated by the introduction into Goa of the steamship (1870) and the railway (1886). The goal of the emigrants was, first, British India; next, the British and Portuguese colonies around the Indian Ocean; and, finally, in our time, Europe and the New World itself.

Even more than politics, the Mando was inspired by love, a theme that had been the obsession of the Sanskrit poetry created by the Mando composers' Brahmin ancestors. In the mid-19th century, however, the mutual attraction and repulsion between the sexes, which Sanskrit poetry had so superbly expressed in verbal rhythms, was, as the Goans witnessed

SOME MANDOS OF YEARNING

INTRODUCTION by JOSE PEREIRA
MUSIC SCORE by MICAEL MARTINS

1. Frederico de Melo (1834-1886) of Rai (Raia)

Moderato M.M. (♩ = 96)

Sor-gu ni-toll go niz-no--llu Te am-cha mo-gach' go di-ean--tao.

Xe--vott nam go no--ke--tran--tso, U-las gal--tam go kally--za--

tao. Xe-vott nam go no--ke--tran--tso, U-las gal--tam go kally--na--tso.

A - deus, A-deus, an-ja mu-ja, Sop-nnant punn dix-tti porh go ma--

ra. A - deus, A - deus, an-ja mu-ja, Sop-nnant punn dix-tti porh re ma--ra.

SORGU NITOLL GO NIRMOLLU

(for the composer's lady love, as he was leaving for Portugal)

- | | |
|--|---|
| 1. Sorgu nitoll go nirmollu
Te amcha mogach' go disantso
Xevott nam go noketrantso
Ulas galtam go kallyzatso | 4. Chari muinneants' amtso mogu
O mogu inocente kallyzatso
Lokanch' fobraninm ximpylolo
Devan nitoll go dovorlo |
| 2. Ratich'm gopantum gexlolem
Killiz amchem ektaim go zalolem
Tum mannink go mogachem
Kity'm kon-n sanddun anvem vochem | 5. Zoborh custar zat'go maka
Sanddun moga vocha' mum go tuka
Kensanch' funnnom di go maka
Ge go retrat muzo tuka |
| 3. Em terro dizgrassachem
Mannyka' atam fel'cidade polleuchem
Mogu dovon-n ya kallyzantum
Bairi sorchem pol-llem Goinchem | Nimanny'm utor sangtam tuka
Tem utor motint dovory tuja
Aum meleary mum go mannyka,
Doniyam dukam golloi maka |
| | Adeus adeus anja muja
Sopnnant punn dixtti porh go maka |

1. The sky of those days of our joy is transparent and clear. There is no limit to the stars. I sigh from my soul!
2. Last night I took you in my arms, and our hearts fused in one. You are the jewel of my love, how then can I leave you and go away?
3. This is the land of misfortune, and I have now to look for a secure life. I can only stifle the love in my heart and leave Goa.
4. Our attachment, four months old, was an innocent passion. Watered by people's gossip, it was kept pure by God.
5. It is so hard for me, my darling, to leave you and go. Give me a braid of your hair and take this picture of me.
6. I have one last word for you, which you must always remember, my darling. If I die, my jewel, shed a few tears for me.

Good bye, my angel. In my dreams, at least, come to me.

2. Milagres da Silva (1851?-1931) of Lotlli (Loutulim)

Moderato M.M. (♩=106)

B-ko vor-so bo-lan-ddi-lem Mo-ga mu-jem es-o'ran-so san-ddi-ler

Tu-jem pai-xaum ri-go--lo-lem Ya-sa mu-ja kally-zam'fin-tso-lo-lem Tu-jem

pai-xaum ri-go--lo--lem Ya-sa mu-ja kally-zam' fin-tso-lo-lem

Mo-ga mu-jery ga-li do--lle Kity'm yaum bo-gitam tem po--lle Mo-ga mu-jery ga-li do--lle Kity'm yaum bo-gi-tam tem po--lle

EKO VORSO BOLANDDILEM

(for the composer's bride, Maria Rita Ermelina Fernandes)

- | | |
|---|---|
| 1. Eko vorso bolanddilem
Moga tujem esp'ranso sanddilem
Tujem paixaum rigololem
Y asa muja kallyzam' fintsololem | 3. Esperanso y amchem vorho
Lottule Orgaum mujem goro
Fondem sanum yetorichi
Mannyka tumgery apoin maka voro |
| 2. Dizgrasado amchi sorti
Mogo tunvem keli maka fatti
Tuzo ugrhas mak' sangati
Zaleary pasunum muji mati | Moga mujery gali dollé
Kity'm aum bogitam tem polle |

Milagres: 1. I have lived through one year, and have lost all hope, my darling. The passion for you, which entered me, is now deeply entrenched in my heart.

2. Unhappy destiny mine! My love, you have turned your back on me. Your memory will be my companion even when I become dust.

Maria: 3. Great is our hope now! My home is Orgaum in Lotlle. When you get back from Fondem, my dear, come to take me to your home.

Love, turn your eyes on me and see what I endure.



with wonder, also conveyable through the interacting choreographic movements of the members of the sexes themselves.

In other words, around 1840, Goans were introduced to social dancing. It is possible that they may have learnt the Minuet, a stately dance popular at the court of Louis XIV, its steps and movement combining into elegant postures free from any trace of angularity. But they did learn the Contredanse, a more emotional dance, where the movements of approach and retreat exhibited a stylized courtship and dramatized the love combat between the sexes, a combat enhanced by the coyness of the female partners, and by the dash and forwardness of the male. Among the other dances practiced were Lancers, Caledonians, the Polka, the Schottische, the Pas-de-Quatre, the Waltz and diverse marches.

Social dancing was the catalyst that precipitated the dance song of the Mando. As dance, it combined the formal elegance of the Minuet with the emotional ardor of the Contredanse. Originating as a one-couple dance, it soon adopted the "longways" form, where a file of women runs parallel to a line of men — the file of women in *torhop baz* of rich satins and gold embroidery, moving gracefully and holding white ostrich fans, forming an elegant and lustrous contrast to the line of men, a uniform mass of grey suits, but breaking out in bolder and often blustering movements.

As poetry, the Mando song consists as a rule of three to four stanza, each stanza of four lines, each line basically of two anapaests followed by a trochee. These four-line stanzas are often followed by a chorus, typically of two lines. As music, it is made up of phrases following one another in an identical order. Its rhythm has an accent on the first beat and a more prominent one on the fifth. The melody is sung in two voices, the second voice moving parallel to the first in thirds and sixths. It has four topics: yearning for the beloved (*utrike*), union with her or him (*ekvott*), lamentation at the separation of the lovers (*villap*) and reports of events or news (*fobro*). As is obvious, the first three topics deal with love and the last frequently with politics. The Mando's prevailing mood is melancholy, sometimes shot through with spark-

3. Arnaldo de Menezes (1863-1917) of Kurhtori (Curtorim)

Moderato M.M. (♩=106)

Zai-tim du-kam re va-roi-lim. Pi-xi sau-cha' mum re pau-lim.
 Zo-ny-lary boi-eun y aum rau-ta--lim, Tu-je sau-lle' re tsoi-ta-
 lim. Zo-ny-lary boi--eun y aum rau-ta--lim, Tu--je
 sau-lle' re tsoi-ta--lim. A-tas tu-ka tsoi-leary re vi-nnem.
 Su-ko nam ma--ka, Ke-dinch tum sanddy-na-ka. A-tas tu-ka
 tsoi--leary re vi-nnem. Su-ko nam ma-ka, Ke-dinch tum sanddy-na--ka. D.C.

1. I shed many tears, and nearly became mad. I used to sit at the window, looking for your shadow.
2. From my childhood have I loved you, adored one. You must not roam aimlessly: my front door is always open to you.
3. Have no sorrow; I yearn for no one else. I will dedicate my life to you, if you will give me happiness (lit. take me to happiness).
4. The destiny of us both is to live in singleness. This is not the fault of father and mother, but only of the day of our birth.

Now unless I see you, I can have no joy. Do not ever abandon me.

ZAITIM DUKAM RE VAROILIM

(for Carminho Coelho & his lady love:
lovers not permitted to marry)

1. Zaitim dukam re varoilim
Pixi zaucha' mum re paulim
Zonylary boisum y aum rautalim
Tuje saulle' re tsoitalim
 2. Burgeponnam' dekun mannka
Tuzo mogu mum re maka
Inchan-tinchan tum bounaka
Fidor ugtem aso tuka
 3. Koslo sintment tum dorynaka
Dusreach' aso nam re maka
Vido bettoitolim tuka
Suka' pavoileari maka
 4. Dogaints' distin mum re amtso
Eklechponnanum jieutso
Guneaum nuim re paitso-maintso
Ekloch rochlolea disatso
- Atam tuka tsoileary re vinnem
Suko nam maka
Kedinch tum sanddynaka

4. Sebastiao Costa-Fernandes (1875-1937) of Kurhtori (Curtorim)

ZAITO TEMPU ZALO

(for the composer's lady love, Pulquerinha
Pimenta, fated to marry another man)

1. Zaito tempu zalo
Tuzo mogu rigleary maka
To sonsum' nuzo moga
Rumbrhech' zorits' banhu ge-in dista
Ai ai rabum' nuzo
Maka ugrhas yeta tuzo
2. Ontoskornach' muja moga
Kallizacha muja gonddea
Anjach'm sarkem tujem mannyka
Grava' zaloly'm y aso muja Kallyza'
Ai ai rorhtam y aum-um
Mogats' gutt sangum' zainam munnun
3. Mujem kalliz tujery munnum
Porgottola sogloch gaum-um
At'm mak' sanduch' zaleary re tum
Jivu muzo ditol'm tuka y aum-um
Mograts' y abras mannyka
Diucha' rabot'm y aum-um tuka

Moderato M.M. (♩=106)

Zai-to tem-pu za-lo Tu-zo mo-gu rig-leary ma--ka To
 son-sum' nu-zo mo--ga Rum-brhech' zo-rits' ba-nhu ge-in dis-ta To
 son-sum' nu-zo mo-ga Rum-brhech' zo-rits' ba-nhu ge-in dis-ta Ai! ai!
 ra-bum' nu-zo Ma-ka u-grhas ye-ta tu-zo. Ai! ai!
 son-sum' nu-zo Ma-ka u-grhas ye-ta tu--zo. D.C.

1. A long time has passed since your love entered me. I cannot bear it, my beloved, I feel I should bathe in the Rumborhde fountain.

Oh, I cannot, I cannot wait. The thought of you comes to me.

2. Love of my inner being, and bud of my heart. Your angel face, my jewel, is engraved on my heart.

Oh, I cry that I cannot tell you love's secret.

3. It has spread through the whole village that my heart is on you alone. If you should now abandon me, I will give up my life for you.

I wait, my precious, to give you love's embrace.

5. Gizelino Rebelo (1875-1931) of Vernnem (Verna)

Moderato K.N. (♩=104)

Sur-ya no--ke-tran-che po-rim por--zo-lle-ta. Mo-gach' mu-ja su--ka.

Bem-feit fu-lo munn tum manny--ka. A-do--ra--ro kor-tam tu--ka. Bem-feit fu-lo munn tum manny--ka, A-do--ra--ro kor-tam tu--ka. Yo, yo, go-pan--tu-lea y an--ja, E-kuch punn bei-ju di re ma--ka. Yo, yo, go-pan--tu-lea y an--ja, E-kuch punn bei-ju di re ma--ka. D.C.

1. Joy of my love, you sparkle like the moon and the stars. My gem, beautiful flower that you are, I adore you.
2. Your cheeks are amber and buds of Arabian jasmine, a cluster of pearls they seem! My eyes are overpowered and my heart now cleaves to you.
3. Come and visit me at least, angel, oh, my angel! I saw you in my dreams, and you woke me up with stabs of anguish.

Come, oh come, angel of my bosom. Give me one kiss, at least once.

SURYA-NOKETRANCHE PORIM PORZOLLETA

(for the composer's lady love,
Clara Menezes)

1. Surya-Noketranche porim porzolleta
Mogach' muja suka
Bemfeit fulu munn tum mannyka
Adoraro kortam tuka
2. Alambrado pole tuje mogreche kolle
Distai motianch' zole
Visvisetai muje dolle
Kalliz lobddol'm re tuj'korhe
3. Eku vellu yeunum mell re maka
Anja muja y anja
Sopnnant dekily'y anvem tuka
Mirhmirheanim uttail' maka
Yo go gopantulea y anja
Ekuch punn beiju di re maka

ling or further shadowed by dark malice. Contrasting also with its melancholy it its absorption with the imagery of light, evoked by the sun, the moon and the stars.

Written in the Saxtti dialect of Konkani, the Mando is mainly the work of the composers of six villages: Bannali (Benaullim), Kurhtori (Curtorim), Lotli (Loutulim), Morhgoum (Margao), Rai (Raia) and Vernnem (Verna). The first great composer of the Mando appears to have been Frederico de Melo of Rai (1834-1888). His most illustrious successors are: Milagres da Silva of Lotli (c.1851-1931), Arnaldo de Menezes of Kurhtori (1863-1917), Gizelino Rebelo of Vernnem (1875-1931) and

Torquato de Figueiredo of Lotli (1876-1949). The greatest number of composers appear to have hailed from Kurhtori: like Ligorio Costa (1851-1919), Azavedo Diniz (1860-1907), Inacio Fernandes (1872-1927), Aleixo Antonio da Costa (1874-1936), Sebastiao Costa-Fernandes (1875-1937), Francisco Sardinha (1897-1958) and Mariano da Costa (1898-1931?).

Important composers are: from Lotli, Eduardo de Menezes; from Bannali, Joaquim Antonio (*Mestre Jantu*) and Roque Correia Afonso; from Rai, Francisco de Menezes; and from Morhgoum, Pascual de Noronha (1872-1936). Noteworthy composers from other villages in

Saxtty are: Carlos Trindade Dias of Dovol-li (Davorlim, c. 1854-1890)

and Joaquim Santana Menezes of Makzon (Macazana, | 1939). Some outstanding figures from outside Saxtty are: C†sar Mendes of Ponnji (Panaji, Panjim), and Caetano Coutinho and Luis Menezes (1866-1936) of Divarhi (Divar).

The Mando flourished for a full century, from 1850-1950. A product of a tranquil feudal society, it was unable to withstand the turbulence produced by the large-scale emigration and the political unease attendant on the collapse of the British and Portuguese empires in India. Today it survives as a caricature of its former self, beloved but betrayed.

**6. Torquato de Figueiredo (1876-1948)
of Lotlli (Loutulim)**

**ADEUS KORTSO
VELLU PAUTA**

*(for the parting of Josefina Cruz
& Ubaldino Mascarenhas?)*

Moderato M.M. (♩=104)

A-deus kor-tso ve-llu pau-ta, Ai, mu-jem ka-lli-ze fap-so-ta.
Dis-pi-di-ro kor-cha ve-lla, O son-sar bon-gum ma-ka dis-ta. Dis-pi-
di-ro kor-cha ve-lla, O son-sar bon-gum ma-ka dis-ta. Vo-so, vos,
re, ro-rhum' na-ka, De-u fe-liz kor-tol' tu-ka. Vo-so, vos,
re, ro-rhum' na-ka, De-u fe-liz kor-tol' tu-ka. D.C.

1. Adeus Kortso vellu pauta
Ai mujem kalizo fapsota
Dispidiro korchia vella
O sonsar bongum maka dista
2. Forsan adeus tuka kortam
Fugar zaun dukany'm y aum-um rorhtam
Zaite martiry re bogitam
Ankvarponn tukach re bettoitam
3. Sogleam' amigam' sanddunum
Vota tum furtunon sodunko
Tuji fel'cidade tsouchako
Utrikeany'm rabot'm mum re y aum-um
Voso vos re rorhum' naka
Deu-u feliz kortol' tuka

1. The moment of farewell approaches. Oh, my heart smarts with pain! At the time of farewell, I lose all hope in life.
2. I force myself to utter the parting words. Stifled, I melt into tears. I suffer so many throbs of pain! To you alone I offer my virgin life.
3. You are leaving your friends behind you, and going in search of fortune. I wait with yearning to see your happiness.

Go, go dear, and do not cry. God will make you happy.



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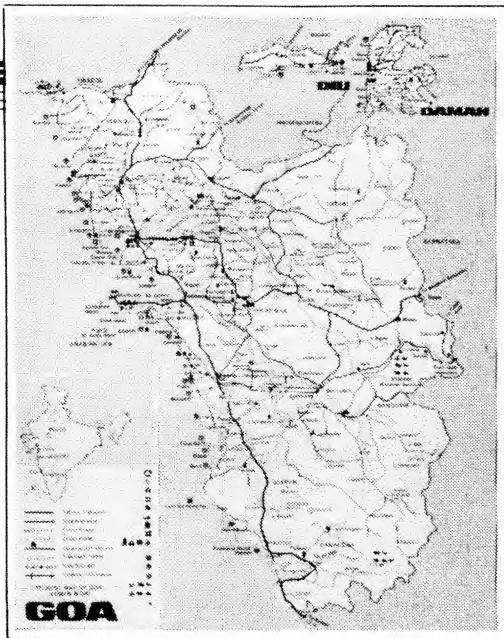
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CYRIL da CUNHA

As a region, Goa is one of sharp contrasts compared to other parts of India. Though it has almost a similar topography as the other coastal areas, its physical features differ from the greater part of this land-locked sub-continent.

Promoted vigorously as a tourist centre, its luxuriant beaches mainly evoke an exotic charm for the tourist. Those seeking vacant spaces and the breath of clean, fresh air also find Goa an ideal place for relaxation.

Inland from the silvery-white beaches and turquoise seas are houses, big and small, that architecturally bear no comparison to those found elsewhere in India. Some of these houses have now been thrown open for tourists to take a peep at the Latinic lifestyle of the Goans.

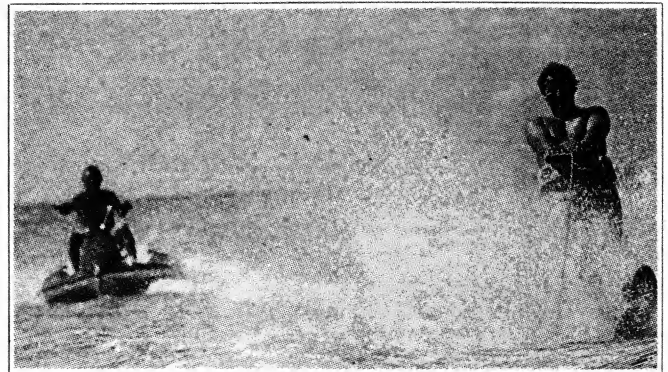
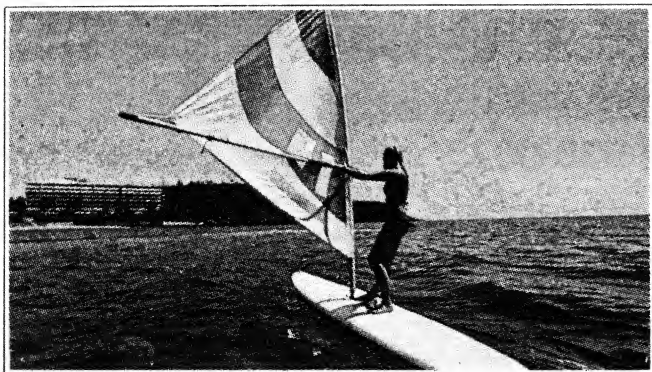
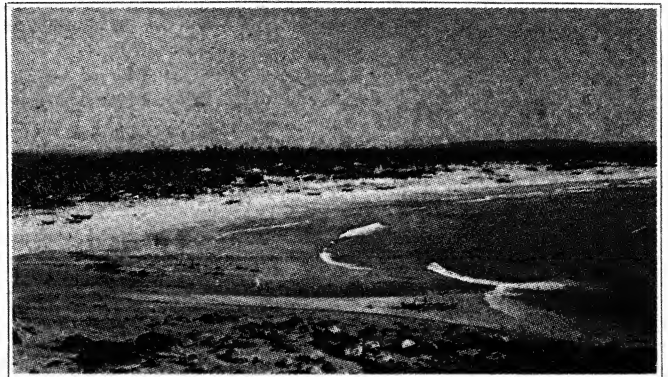
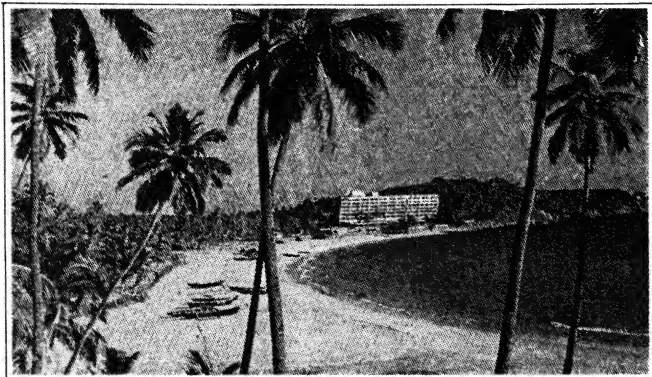
The friendly and hospitable nature of the people, the names of roads, towns and villages such as Penha de Franca, Rua de Ourem, Vasco da Gama, Rua 31 de Janeiro, Boca de Vaca, Fontainhas, Miramar, Dona Paula (to mention a few), the massive churches and cathedral, and quaint temples and mosques all add to Goa's exclusiveness.

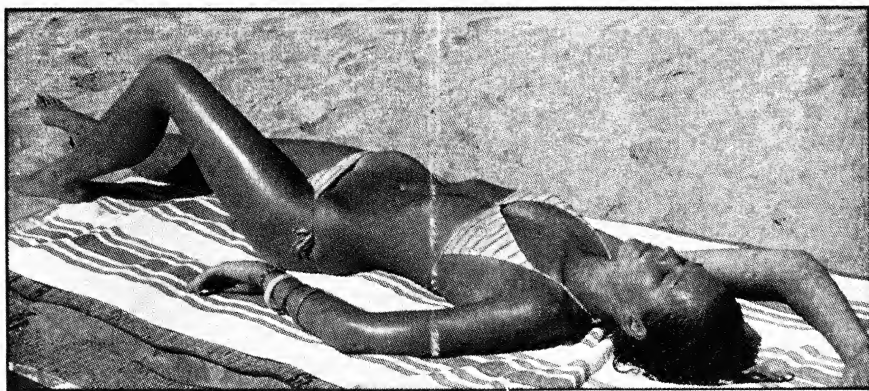
The impact of Goa's cultural image on tourists have led some to compare the Goa of today with that of Paris of some decades ago in respect to the good manners, customs and sophistication of the people.

The recent Goa government's decision declaring tourism as an industry was, in a way, due to economic reasons. The planners see it as the next real supplement to the declining ore mining trade as a major revenue earner.

Goa's beach area is approximately 100 sq. kms. In many respects, the beaches are still unspoilt. There are four large hotels along the beaches — Fort Aguada Beach Resort and

Below, clockwise, Bogmalo seashore, Baga beach, water sports.





*Top, enjoying the Goan sun;
right, a dip in cool waters;
below, anti-nudism protest.*

Cidade de Goa in the north and Oberoi Bogmalo and Majorda Beach Resort in the south. Others being constructed or planned are Dalmia Resorts at Cavelossim, Canacona Beach Resort at Agonda, Shah's Nature Cure Hospital/Hotel at Sheldrem, Alcon Hotel and Hotel La Penta. Besides these, there are others planned to cater to lower income groups.

In 1987, more than one million tourists visited Goa. According to reports, 90 percent of these tourists were "domestic", with the remaining 10 percent accounted as "foreign". So why this emphasis on 5-star (*the highest ranking a hotel gets*) culture, point out the critics. They fear that with the rise of the hotel



Canadian views

"Two decades ago the former Portuguese colony 645 km (400 miles) south of Bombay was a psychedelic have of empty beaches and exotic temples. Today's travellers are more like to sport short hair but the promise of beaches, drugs and easy living still beckons.

"Unlike much of India, alcohol is easily available in Goa, as much as 50 per cent cheaper than in neighboring states. The local specialty is *feni*, distilled spirits made only in Goa"

Fred Gebhart
The Toronto Star, Sept. 13, '86

"I do believe I have discovered a tourist's paradise. Other times and other places have come close, but for me, here and now at least, this is it. Goa, about halfway between Bombay and the southern tip of India's west coast. Home away from home for sixteenth-century Portuguese, hippie haven of the 1960s, and now a dream destina-

tion for travellers resting up from exhausting Indian tours.

"If you find yourself missing the noise and teeming humanity encountered throughout much of India, visit a Goan market. None can be more colorful than the Friday Market, across the river from Panaji (by ferry since the bridge collapsed.)

"Fresh food is plentiful and there's enough space to be alone with one's thoughts. In winter at least, the weather is idyllic. The people are friendly, and Goa's sunsets are the greatest."

Pam Hobbs
Globe & Mail, July 18, '87

"Goa... it is a long of long, golden, almost empty beaches fringed with palm trees, of rolling hills and fertile valleys bright with tropical flowers and fruit.

"Goans must be among the most charming, friendly people on earth. Nearly everyone speaks English,

since this is the language of education in the schools, and everywhere people greet you with beautiful smiles and say hello."

Josephine Dew
Globe & Mail, Sept. 5, '86

"Goa is different from India in many ways. It is one of India's lush areas with rivers and streams flowing through it, creating hugely fertile lands.

"Although many visitors come to Goa as part of a major tour of India, it is increasingly being viewed as a seaside resort in itself, particularly by Europeans.

"One thing is for sure. With all the richness and diversity that the two cultures have to offer, individually and together, a vacation in Goa will be incomparable with any other that you ever take."

Joanna Ebbutt
The Globehopper

trade, there will be widespread increase in use of illicit drugs, prostitution and crime.

"What is this 5-star culture? I don't understand it," says Goa's tourism minister, Dr. Luis Proto Barbosa. No hotel, whether 5-star or no star, by any individual or party, can be constructed without meeting the criteria laid down by the government, he said.

Convenor of the *Jagrut Goenkaranchi Fauz* (Vigilant Goans' Army), Sergio Carvalho, says that no one objects to development if it is to the betterment, be it economical, intellectual, spiritual or a combination of all, to the people. However, those promoting development need to answer two simple questions: 1) development for whom, and 2) at what cost?

He contends that 5-star tourism has been "exploitative, deceptive, degrading and humiliating" to the Goans. The tourism promoted in Goa is linked with issues of "transnational, capital, militarism and neo-colonialism," he says. What happened to Manila, Bangkok, Bahamas and Kovalam in Kerala should serve as an eye-opener for those who care to see, he adds.

The advertising campaigns launched

by the government and by some of the hotels has earned the ire of the people. The advertisements give a distorted picture of Goans, suggesting Goans as a permissive society. Such advertisements often carry a wrong impression of the people. Tourists often believe that drugs and prostitution are part of the new tourist culture in Goa.

The *Bailancho Sad* (a women's collective) has also joined forces to fight the advertising policy of the government and the hotels. The group feels that the advertisements do not fairly portray the Goan women, and believes that it could have helped in the increase in sexual harassment cases. Even Goan culture is sought to be distorted by these cheap promotional tactics, the group maintains.

On the other hand, government and the hoteliers say that by promoting tourism more employment can be generated. The government either meets the financial costs of the infrastructure needed for tourism or provides subsidy to those engaged in the trade. But what the government fails to realize or accept is that tourism is a fickle industry. It needs to be warned that in a few years Goa will be consumed and destroyed and the

tourists will seek greener pastures.

It is also feared that by channelising funds for the promotion of tourism, others sectors such as fishing, farming, etc. would get neglected and people engaged in these trades may eventually seek other types of work.

The heavy influx of tourists has also caused a sharp increase in prices of consumer goods. This has seriously affected the common man.

What began as few incidents of nudism in the early seventies by the hippies, Goa's beaches are now rampant with nudists. Nude beach parties are a common feature and, in some places, exclusive nudist colonies have sprung up.

The draft master plan for tourism prepared by the government is now being re-considered by a special committee. Former chief secretary, P.P. Srivastava, had emphasized that there should be no economic exploitation of the common man and that all sections of the population must be catered to.

It is suggested that "pilgrim tourism" should replace the current form of "commercial tourism", and that local guest house culture was much better than 5-star hotel culture.

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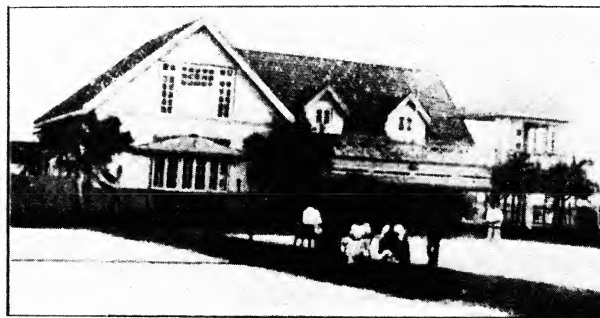
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The advent of the Portuguese in western India during the sixteenth century was marked by their zealous pursuit of evangelisation. Mass movements resulted in conversion to the Roman Catholic faith of entire villages in Goa, Bassein, the island of Bombay and its environs. Acceptance of this new faith implied adoption of names, customs, manners, dress, even language and cuisine of the ruling class. Thus was created a peculiar ethos, a distinctive blend of East and West.

Education Effort

From the very start much endeavour was directed towards setting up of primary education institutions in the vicinity of the many churches that sprang up. These institutions imparted the rudiments of Christian doctrine, a smattering of reading and writing, and the elements of music. Consequently, the Christian missionary has been undisputedly acknowledged as a pioneer of western education in these parts. Catholics



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became a somewhat literate community. And those who could pursue it, were offered the opportunity for higher learning.

In Goa, particularly, where Portuguese rule continued for four hundred and fifty years, Goans who were treated almost on the equal footing as the Portuguese themselves, generally felt a deep attachment and loyalty to the ruling country. These Goans were able to carve out careers in the professions of medicine, law, and letters. Many also distinguished themselves in military service, making a vital contribution to Portuguese expansion not only in the land of their birth but even in far-flung colonies of the Portuguese empire. The Goan presence was evident too in civil and ecclesiastical life.

Emigration

However, with the decline of Portuguese political power came economic instability, which forced many Goans to

seek greener pastures in the neighbouring city of Bombay, which was assuming great importance. Some seeking political asylum set up newspapers in Bombay for launching long-range attacks on vicious intrigues in Goa. The early migrants found quarters under the shadow of churches conducted by the *Padroado* archdiocese of Goa/Damaun. Sharing in common an exposure to Latin culture, it was not difficult for them to assimilate with those natives converted by the Portuguese in Salsette, Bassein and Thana.

It was mainly from this progressive stock that the British East India Company selected clerks and writers when "hardly a Hindu, Moslem or Parsee was able to read the Roman characters". A few Catholics of Bombay were knighted by the Portuguese and they amassed fortunes dabbling in the opium trade. One of these who hailed from Goa was Sir Roger de Faria, a merchant prince of Bombay in whose firm that great magnate and philanthropist, Sir Jamsetjee

Jeejeebhoy, started his career as a petty clerk. The architect and engineer, Andre Constancio Augusto, who designed the Town Hall, and Luis Mariano Gomes, who adorned with foliated sculpture the railway station — Victoria Terminus, were among emigrant Goans.

Factions

But not all were so well placed. And as economic conditions in the Portuguese enclaves deteriorated, the exodus that started as a trickle began to increase. With facilities for coastal transport, it gathered further momentum in the later half of the century. As one notable emigrant, Dr. Gerson da Cunha, reported: "In 1860 when I first visited Cavel ... it was the centre of the largest Roman Catholic community on the Island to which immigrants from Bassein, Salsette, Daman and Goa made endless yearly additions."

To meet the challenge of life in a strange city the newcomers evolved the

unique system of *kuds* or chummeries, which served as a launching pad to better dwellings once circumstances improved. Many had to take up whatever means of livelihood that came their way, even domestic service. Others became musicians in military bands. While the more enterprising ones opened small eating-houses and taverns, a few became prosperous as bakers. Some took up coach-building and others set up shops selling religious articles and musical equipment. Tailoring was also a lucrative profession, but sea-faring attracted most, for during this time many steamship companies were expanding. Venturing on the high seas as cooks, butlers, fitters, etc., Goan emigrants widened their horizons and improved their standing.

While the Salcette Christians considered it demeaning to take up menial service, they were resentful when their fellow Catholics were not selective, and even more so when they did easily procure white-collar jobs. So annoyed were they at the intrusion of the Catholics that,

Meanwhile, the *Padroado/Propaganda* controversy, fanned by the authorities, raged and further widened the rift within ecclesiastical circles, drawing into the chasm the laity — Goans and East Indians poised in respective camps! This bitterness found vent in the local press — the Goans had their mouthpiece *Anglo-Lusitano*, the East Indians the *Bombay East Indian*. Even in the closing decades of the century, with the national trend towards unification and the search for identity, a number of parallel associations aimed at economic, social, and educational uplift of Goans, East Indians and Mangloreans were set up separately. These were promoted by the Church and fostered by public-spirited leaders.

Other Christian forces were also at work. Various Christian missions gave such a tremendous boost to the spread of learning in Bombay that the British government and philanthropists among the affluent Parsis and Hindus ventured into the sphere. An Anglican Society initiated what became the nucleus of Elphinstone

St. Xavier's College by the Jesuits in 1869 marked the apex of Catholic educational advance. Both St. Xavier's school and college have been the nursery of many eminent Indians in public and private life. Among its products were brilliant Catholics who rose to high positions in the city and gave the lead to the community.

Unity creates self-reliance

Despite great strides made by a few, the majority of Catholics were not well circumstanced even at the dawn of this century. Competition was severe in the growing metropolis and many who had found niches were being displaced. Fortunately there remained some stalwarts at the helm such as (to name a few) Dr. Acacio G. Viegas, Dr. Cajetan Fernandes and Dr. Cosmos Fernandes. Showing exceptional calibre and dedication to service, these Christians earned high recognition in civic life. They worked tirelessly in the uplift of their less fortunate brothers. Stung by adverse comments in the

L I C S O F B O M B A Y

in a vain bid to retain privileges they had previously monopolised, they formally requested Queen Victoria, on the occasion of the Golden Jubilee of her reign, to permit them the use of the designation *East Indian*. This would stamp them as the earliest supporters of the British and acknowledge to the East Indian Company the benefits conferred on them.

College, and, in 1861, the Scottish missionaries set up their college, later named after its founder Rev. John Wilson. And it is to the credit of this scholar-missionary that the reforming influences that crept into other religions towards the fag end of the nineteenth century were primarily due to his stimulation of the heart and mind of Bombay. The start of

Census of India 1901, which declared native Christians to be the most illiterate section of the community in Bombay, the Goan intelligentsia hastened to wipe away this stigma. In 1903, the Goan Union was set up and under its auspices schools were started for more backward people in densely populated Goan enclaves.

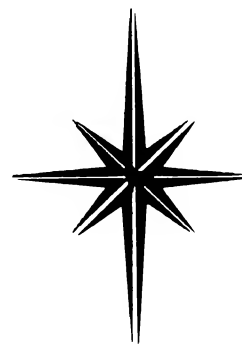
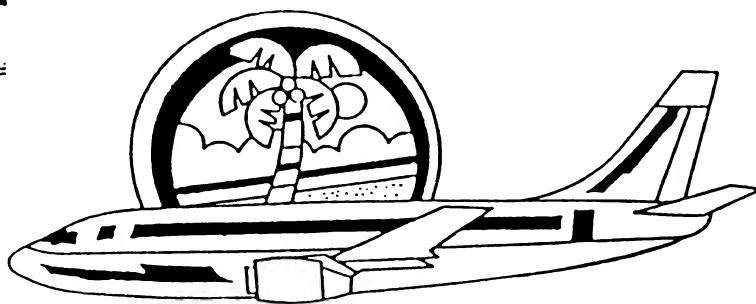


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As a result of collaborative efforts among middle-class Goans in India and East Africa the Bombay Steam Navigation Company, popularly known as *Maji Agbott Company* was established by Leandro Mascarenhas, Dr. A.M. Heredia and B.X. Furtado early in this century. For several years it eased coastal traffic between Bombay and Goa. And before it was snuffed out of existence because of British imperialistic monopoly, the company had blazed a trail for an era of cooperative effort in the community.

The educational stimulus helped in widening the Catholic outlook. In 1901, the Catholic Association of Bombay was established in an attempt to bring together Catholics, irrespective of region or jurisdiction. But it was the field of sport that ultimately brought about unity. The splendid performance of the Indo-Portuguese Hockey team organized by Dr. Fred B. D'Souza and composed of Catholic young men of Bombay, enthused Goans, East Indians and Mangloreans to jointly appeal to government for a Catholic Gymkhana. Favourable response not only gave the Catholic community a status in the eyes of other communal groups in the city but provided for it a stable platform to voice its grievances. In 1915, with representatives from all its regional groups on the managing committee of the Catholic Gymkhana, the community was able to venture forth and at the same time strengthen this new unity.

It launched the Bombay Catholic Cooperative Housing Society, which brought about the creation of a residential colony at Santa Cruz. Hailed by the press as the pioneer of such schemes in Bombay, its success led to more projects by the community in the development of many other suburbs of Bombay: namely, Bandra, Vile Parle, Andheri and Chembur. Other communities too followed this lead. Soon F.A.C. Rebello, a Catholic from Kanara, came to be called the "Father of the cooperative movement among Catholics" as he had initiated several cooperative credit societies which helped to keep poor Catholics away from the clutches of money-lenders.

In the second decade of the century, the Catholic Students Union, promoted by the Jesuits of St. Xavier's College, saw its lively debates and learned lectures by Profs. Francisco Correia-Afonso, Armando Menezes, Cosmos D. Pinto and a few others. The social gatherings associated with these events fostered courtships that led to inter-marriages within the community. Such marriages



The Organizing Committee, B.C.W.O.
Sitting: Rev. J.J. Dias, F.A.C. Rebello, Mgr. L.C. Pera, Dr. Cosmas Fernandes, F.X. Alphonso; **Standing:** M.F. de Souza, Robert Athaide, Prof. C.D. Pinto, Dr. Socrates Noronha, Principal A. Soares.

helped in breaking down the barriers of caste consciousness and regional inhibitions. In 1921, the inauguration of the Bombay Catholic Workers' Organization (which rang the death bell of the *Padroado* in Bombay) generated much collaborated enterprise by clergy and laity. By ushering practical reforms, it raised the standard of the schools and promoted the setting of new parish schools.

The enthusiasm display by the Goans in the educational field forced the East Indian Association to promote education in backward regions of Salsette and Bassein. This period also saw the mushrooming of the Goan village unions — the brainchild of Prof. Avertano Correia-Fernandes — in Bombay. While camaraderie was nurtured by the annual celebration of feasts of the village patron, the money raised through scholarship motivated many to complete their education.

Finally in 1928, the abolition of the obnoxious system of Double Jurisdiction and the termination of *Padroado* in Bombay made for more rapid progress of Catholics in the city. With the appointment of Rev. Joachim Lima as Archbishop of Bombay — a man both Portuguese and Jesuit — the delicate task of welding together "what had been two separate and not always friendly dioceses" was achieved. At long last the Catholics of Bombay had stepped firmly on the threshold of unity!

In the mainstream

The inauguration of the Diocesan Seminary in 1936 and of the Jesuit Novitiate in 1942 expedited the manning of clerical institutions with Indian personnel. In 1950, three years after the country had attained independence, Bishop Valerian Gracias was nominated Archbi-

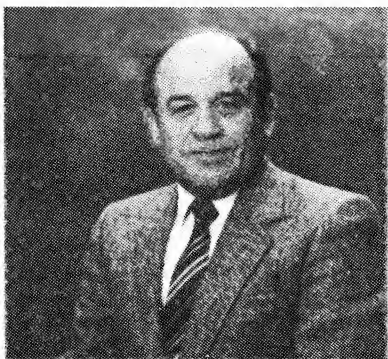
shop of Bombay, and, three years later, India's first Cardinal. Under Cardinal Gracias Bombay witnessed a massive expansion of religious, educational and social service institutions open to all. Long before his death in 1978, Catholic Guilds for every professional field had begun their task of helping members to maintain the highest religious principles in their day-to-day work. Though Catholics may have not made a great dent in the business world of Bombay, the community possesses its own co-operative banks and has long been self-reliant.

With the exception of Kaka Joseph Baptista and a few others, Catholics in Bombay did not figure prominently in India's freedom movement largely due to fear built by the alien hierarchy in the Church that religious susceptibilities might be denied by a non-Christian government. However, Prof. Aloysius Soares, ever forthright with his pen, helped to arouse the spirit of nationalism among his people and shaped the campaign that was launched to ensure insertion of constitutional guarantees for safeguarding religious rights of minorities. Prof. Soares similarly spearheaded the movement for Goa's liberation in Bombay.

Numerically, the Christian community comprises a small segment of the vast cosmopolitan population of Bombay, but it is by no means negligible. Today, the young men and women carry the torch lit by their forbears. Many occupy highly responsible positions and there is practically no sphere of activity in the city where Christians have not made a mark.

The Christian community keeps forging ahead to build a better tomorrow for itself and the nation.

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Some scholars are still tempted to believe that Konkani was not a written language and had no literature before the advent of the Portuguese in Goa in 1510.

In his erudite work, *The Formation of Konkani*, first published in 1942, S.M. Katre states, with judicious circumspection, that "before the advent of the Portuguese... unless fresh evidence is forthcoming (and this is hardly to be expected...) we have to assume that there was no literature worthy of its name" in the Konkani language (ed. 1966).

Prof. P.S.S. Pissurlencar, in a preface to a book *A Lingua de Goa* by Prof. B.W. Sawardekar (published posthumously in 1971), denies the existence of pre-Portuguese Konkani literary works. This strangely contradicted his previous assertions in *Os Primeiros Livros Maratas impressos em Goa* in *Boletim do Instituto Vasco da Gama* (No. 73, Goa, 1956) and in *Konkani Prose of the Sixteenth Century* in *Bharatmitra* (No 2, Goa, 1957), wherein he had affirmed having seen, at the Braga Library in Portugal, stories in 16th century Konkani prose on the *Mahabharata* and *Ramayana* epics.

Jeanne H. Hein, in a paper *Language Encounter in 16th Century Goa*, presented at the International Seminar on Indo-Portuguese History, held in Goa in November 1978, averred that, when the Portuguese came to Goa, "Konkani was not a written language and had no literary form."

These scholars chose to make such statements in spite of the fact that public libraries in Goa, Lisbon and Rome preserved abundant material that evidently proved the existence of pre-Portuguese Konkani literature. By availing some of the material mentioned above, I wrote in 1981 a monograph that was published in *Boletim do Instituto Menezes Braganza* (1982, No 131). I produced direct as well as circumstantial evidence to demonstrate that before 1510 Goan natives wrote in their mother-tongue, providing specimen passages of literary works.

In November 1985, photocopies of two Konkani codices, namely Nos. 771 and 772, existing in the Public Library in Braga, Portugal, were made available in Goa. These codices consist of 1292 big size manuscript pages. Currently, four copies exist — three in Goa and one in America. Codex No. 771, consisting of 839 pages, constitutes almost a complete version of *Mahabharata* and codex no. 772, of 4563 pages, covers the *Ramayana*. The codices also contain a few other puranic stories. I disclosed in the Goan press in August 1986, further proving that Konkani had written and literary form before Portuguese presence in India.

In spite of all evidence at hand, C.F. da Costa, a Konkani playwright from Mangalore, in his capacity as president of All-India Konkani Writers' Conference, held in Goa in May 1987, made an unscrupulous and valiant declaration that the pre-Portuguese Konkani was a myth. He said that the Portuguese of the 16th century could not have burned Konkani literature as they were not accustomed to take bath. This allusion reminds the

Pre-Portuguese

LOURDINO RODRIGUES

fate of the rich library of Alexandria which, in 7th century A.D., was used by the Arab rule Omar as fuel to heat the public baths of the city for six months. As the legend goes, these books were either against or different from Koran.

But it was a European Portuguese, Dr. Joaquim Heliodoro da Cunha Rivara (1800-1879), secretary general of Portuguese India, who, in his *Ensaio Historico da Lingua Concani* (1858), admitted that the Konkani literary records were destroyed in the first century of the Portuguese dominion.

BRAGA CODICES

In this context and background, it is therefore relevant to mention the contents of the

Braga codices. They are three codices: nos. 771, 772 and 773 totalling 1859 pages. Codices nos. 771 and 772 are in Konkani prose and Codex no. 773 comprises 567 pages of Marathi ovi verse. Because of the quantity and illegibility of the worn-out pages, it would not be possible for me to study all three during my lifetime. From June 1986 to July 1987 I could complete only the first 120 pages of Codex no. 771, which constitute the total of 18 stories of the *Adi Parva* (First Canto) of the *Mahabharata*, i.e. I have transliterated them into Devnagari and present Roman scripts. The Roman script edition has been printed.

These codices are haphazard collections of unnumbered pages, just as the Jesuit and

CODEx 771

This codex contains 10 *parvas* (cantos) of *Mahabharata*, one *parva* of *Ramayana*, and four loose stories or fables.

1. Mahabharata

1. *Adi Parva*. First 120 pages consists of 18 stories narrating the genealogical origin of Pandavas and Kauravas, the heroes of the great war of *Mahabharata*. The 18 stories, culled from *Skanda Purana* and related to King Janmejaia by Shukh Indra, depict the matrimony of goddess Ganga and King Santanu, the encounter of fishermaid Mochhgondha and Rishi Porosporu, self-emmolation of King Chitra, coronation of Pandu, pilgrimage of Pandu and Kunti, 5 Pandavas and 101 Kauravas, Arjuna's master archery, humiliation of King Drupada, King Duriadhana's wickedness, Bhima's marriage with Padmavati, mount of nectar, Wax Palace, escape of Pandavas from palace fire, giant Tondio, Draupadi's marriage competition, five Pandavas' common wife, King Dharma's fire sacrifice and Arjuna's pilgrimage, respectively.

2. *Bharati Sabha Parva*. 76 pages, 7 stories, describes the game of dice, in which the Pandavas lose the wealth, two kingdoms and their wife Draupadi, episode of her denudation, and exile of Pandavas along with Draupadi into the forest.

3. *Arannem Parva*. 70 pages, 7 stories from *Skanda Purana*, relates the events of 12 years spent in the forest by the Pandavas, after which they return to the kingdom of Vairata.

4. *Vairata Parva*. 32 pages, 5 stories, narrates battles between the armies of Kauravas and Pandavas, the victory of the latter at Vairata, and Krishna's help to Pandavas.

5. *Bhisma Parva*. 146 pages, 10 stories, relates the warfare of 10 days between Kauravas and

THE CODI

Pandavas till the death of Bhisma, who commanded Kauravas' forces, while Pandavas were guided by Krishna who argued with Arjuna and convinced him of the righteousness of war against the cousins Kauravas. The battle was waged at Kurkextra.

6. *Druna Parva*. 94 pages, 5 stories, narrates the warfare of 5 days between Pandavas and Kauravas, the latter under Druna, old guru (preceptor) of both Kauravas and Pandavas. Druna is defeated and killed in the battle.

7. *Kama Parva*. 40 pages, 2 stories, describes 2 days' war during which Kama is killed by Arjuna.

8. *Shala Parva*. 2 pages, 2 stories, relates one day's war, in which King Shala is defeated and killed by Pandavas.

9. *Gada Parva*. This *parva* is incomplete, having only 3 stories with 37 pages. King Duriadhana's body is made into 3 pieces, and Aswatthama is defeated by Pandavas. This *Parva* is named *Gada Parva* because Duriadhana was mutilated by Bhima with *gada* (mace).

10. *Asvamedha*. 190 pages, 10 stories, incomplete, describes Pandavas' rule of 30 years, including Dharma's fire sacrifice, release of the horse, fight with different kings and the horse sacrifice (which is incomplete). The fourth story of this *parva* is also found in Codex 772 in rough incomplete form.

The Konkani prose of the above 10 *parvas*, along with *Vidhurachi Katha*, a story from *Mahabharata*,

Konkani Literature

Franciscan Konkani manuscript vocabularies of the 16th and 17th centuries. Many pages are missing and many more are illegible. The order of the pages is mixed up not only within a codex but also pages of one codex have crept into another codex. In a few cases, stories are repeated either in the same codex or in two different codices. Apparently one is a rough copy and the other fair.

The whole matter is in Roman characters, with a system of transliteration quite corresponding to the Devanagari script, the same as that of the 16th and 17th century Konkani vocabularies. This transliteration into Roman characters was done probably in the early second half of the 16th century. It is difficult to guess exactly when and in which original script — Devanagari, Modi or Kannada — the Konkani prose was composed. During the 16th and 17th centuries all three scripts were used in Goa. However, the first poem of the Marathi codex no. 773, entitled *Sri*

Krishna Charitra Katha by the Goan poet Krishna Das Shama, is dated 1526.

The stories of the Konkani codices were recited or read out by the native pundits and taken down in Roman characters by the learned Portuguese padres. Subsequently, the scribes revised the scripts, sometimes with the help of the reciters, and accordingly made corrections, transposition or substitution of words. They also introduced changes in orthography, morphological flexions and syntactical constructions. Since the writing was done from recitation or reading, no punctuation marks appear, paragraphs are not separated, direct and indirect form of speeches are mixed up, and a story, even covering 15 pages, flows down to its ends without a comma or a stop.

To the best of my ability, I have put the unnumbered pages of the three codices in sequential order. After numbering them, the pages will be bound together. The padres,

however, have written marginal notes in good Latin and have occasionally incorporated words and expressions not only in archaic but in bad Portuguese, referred to by the eminent Portuguese historian of literature, Mendes dos Remedios, in his *Historia da Literatura Portuguesa*. Therefore, our Konkani research scholars need to be well equipped with sound knowledge of Latin and with very profound knowledge of the Portuguese language, modern, archaic and pre-archaic.

CONCLUSION

Two sets of xerox copies of the three codices named are in the possession of the two Jesuit institutions in Goa, namely Xavier Centre of Historical Research and Thomas Stephens Konkani Kendr. These are available for research students and scholars, but I am not aware whether any page of these codices has been read so far by any student or

CES

which is found in the Codex 772, constitutes almost a complete versions the *Mahabharata* epic.

II. A parva from Ramayana

This *parva* covers 40 pages and has 7 pages narrating the fight between the forces of Rama's brother Bharata and those of Mulakasur, brother of Ravana, king of Lanka, a war in which Mulakasur is killed. This *parva* is incomplete. The first two stories and the initial pages of the third story are missing, and the pages are mixed up.

III. Loose Stories

1. *Satebhamen Krishitmak dana dilali katha*. 7 pages. Satebhamen offers her husband Krishna as a gift to Devarishi Narada. Sixteen thousand wives (Gopikas) of Krishna, led by Rukmini, try to get back their husband by giving Narada gems of Krishna's weight; but even after the piles of wealth in the plate of balance reach the sky, the plate does not come down to the level of the plate in which Krishna was sitting. The last page of this story is in different hand and it was mixed in the pages of *Asvamedha parva*.

2. *King Samadanta and his 500 wives*. 6 pages.

3. *Valama Rishichi Katha*. 8 pages. A story of a highway robber turned into a saint.

4. *Nagachi Katha*. 2 pages, discloses the worth of knowledge.

Original author of *Mahabharata*, that is Veasa, is not mentioned in the codex. But names of his disciples, such as Shukha and Vaisampaena, are

assigned to a few parvas of *Mahabharata*, while Vishnu Das Nama, Changa Nivrutti and Namdeva, who are perhaps native Goans, subscribe some other parvas of the same epic. Krishna Das Shama, a Goan poet from Quellossim, does not subscribe any story of the codex.

CODEx 772

This codex, covering 453 pages of Konkani prose, contains: I) *Ramayana* in 14 parvas; II) Rama's divine origin, in 6 chapters; III) Two stories and the complete *Adi Parva* from *Mahabharata*; and IV) Four loose stories or fables.

I. Ramayana

1. *Ramayana*. Genesis of Sita, Rama, Ravana and other heroes. This is a rough copy with corrections almost at every line (20 pages).

2. *Raghunathachea vonshachi katha*. 4 pages. Dasarata is born. (Dasarata is Rama's father; Raghu is the great-grand-father of Rama; Raghunath is Rama. Vons means race).

3. *Dasaratachi katha*. 17 pages.

a. (1st story): Dasarata rules the kingdom of Ayodhe (North India).

b. *Dusri katha*: It was said by gods that Dasarata's son Rama would kill Ravana, king of Lanka.

4. *Ramachi zolm katha*. 20 pages. Dasarata's four sons are born: Rama, Lakshmana, Bharata and Shatruguna.

5. *Historia da forca de Raghunata* (Story of Rama's strength). 8 pages. Rama kills a giant.

6. *Sitechhi katha*. 15 pages.

7. *Sahinvara Katha*. 11 pages. (*Sahinvara* means "choosing of husband in a public competition"). At the *sahinvara* Rama fulfills the condition

of breaking Parasurama's heavy bow, and thus wins Sita.

8. *Arannem kandichi katha*. 8 pages. In fulfillment of Dasarata's promise to his wife, Bharata's mother, his eldes son Rama, Sita and Lakshmana go into 12 years *vanavasa* (exile in the forest).

9. *Panchavatikechi katha*. 4 pages. Ravana kidnaps Sita from the forest of Panchavatika.

10. *Sita Sudhichi Katha*. 4 pages. Search for Sita.

11. *Khikanda Kandichi katha*. 10 pages. Sugriva, monkey king of Khikanda, helps Rama in search for Sita. A bridge is built by monkeys between Indian and Lanka. Rama's forces land in Lanka and seige the city.

12. *Ramayana*. 12 pages (continuation).

a. Chapter I. Fight between the forces of Rama and Ravana. Indrajita, Ravana's son and commander of his forces, is killed by Lakshmana.

b. Chapter II. Ravana is killed by Rama. Sita is rescued.

13. *Ravana's eight wives*. 31 pages. Mandodhari, Queen of Lanka and Ravana's first wife, relates to Rama the stories of Ravana's eight wives: Mandodhari, Kumudevati, Prabhazama, Nagakama, Virasena, Rupavati, Ananguna and Viruvati.

14. *Bharatachi katha*. 55 pages.

a. Hanumana goes to Ayodhe with Rama's message to his brother Bharata, king of Ayodhe.

b. Rama proceeds to Ayodhe.

c. Rama's rule at Ayodhe.

d. Rama bids farewell to all, and ascends to Heaven. Such is the narration of *Ramayana*.

The above briefly described 14 parvas, along



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scholar. Certainly their fate is not that they should be preserved hidden in the strong-rooms like precious gold bars, but they should be handled freely and seriously by interested studious persons. The two institutions have to promote their study.

However, the pages of these codices — that were not originally numbered and mixed up — should be arranged in sequential order. The present numbers, which are seen on the top of the pages, are not correct, as I had scribbled these numbers for the purpose of re-xeroxing. I would like also to reshuffle the Konkani codices 771 and 772 so that the whole *Mahabharata* be contained in the codex 771, and the whole *Ramayana* in the codex 772. This may not be possible as sometimes a story of one epic ends on a page and a story of the other epic begins on the same page. This obstacle should not hamper the researcher as he can go through both the

codices to study each epic. The list of contents of each of the three codices that I have prepared should be useful.

Now that we have at our disposal the Konkani codices 771 and 772 I hope no sane person will dare say that the Konkani language had no written and literary form before the advent of the Portuguese in the early 16th century. What we have to do now is to devote ourselves wholeheartedly to make an in-depth study of these codices. A thorough research is to be carried out, which will reveal the opulent vocabulary and the adult literature that Konkani had developed much before the dawn of the 16th century.

Once we achieve this, Konkani language could be cleansed of unwanted *Marathisms* and *Latinisms* that have infiltrated into the language. These borrowed words and terms can be easily detected, thanks to the Konkani genius that had developed its own definite,

distinct and clear grammar rules, which cannot compromise with the rules of either Marathi or Latin grammars, however close be their similarities.

It is imperious that all the Konkani forces in Goa, in India and overseas, gather momentum to undertake the above task without delay. I, therefore, request and appeal to all my fellow Konkani speakers to stop for a while the shouting and clamouring for Konkani and start immediately to learn it, particularly its grammar and vocabulary. I would also like to request parents to teach their children Konkani, and to those parents in Goa, I request them to send their sons and daughters to primary Konkani schools. By doing this, we will not only comply with the duty of our conscience, but, I assure, we will feel proud of the wealth and grandeur of our mother tongue.

with a *parva* from *Ramayana* earlier described, and found in Codex No. 771, make a near complete version of *Ramayana* epic.

II. *Ramayana*. 18 pages, 6 chapters (Rama's divine origin):

1. King Mahabala secures pardon of his sin, and attains bliss by touching Rama's left foot's toe. Hence the relevance of Rama's story, that is related in the following five chapters in the language of Sashti and Antruz (Ponda).

2. A son is born to Dasarata, king of Ayodhe.

3. Naming of Dasarata's son: The name Krishna is not fit because it is not of Raghu's race (Raghuvans), to which the new-born belongs; Vamana is already the fifth *avatara* (divine incarnation). So the name Rama is good.

4. Rama's horoscope: God's *avatara*; long and happy reign.

5. Rama, when he was 20 days old, was carried away from the cradle by a giant under the form of a swan from Ayodhe to Issrim Khol (Goa). Vasista, Dasarata's guru, followed the swan and shot it with the arrows of his bow, as a result of which the giant swan was thrown as far as Kullostalli (Cortalim). While Vasista was returning to Ayodhe with the baby Rama he met two villagers of Majorda and Utorda. And as he started talking with them, Ravana's son Indrajita reached there. Indrajita threatened to devour both the baby and Vasista, who, however, by his superior wisdom, manages to throw Indrajita into a well and return home. He then hands over Rama to his father Dasarata. This story refers to more villages of Goa, such as Rasoi (Rasaim), Kelloxi (Quelossim), Mugarbhuim (Mormugao?), and Chikollon (Chicalim?).

6. Rama is brought back to Ayodhe by Vasista and restored to Dasarata. A Brahmin wishes to serve Rama. The story is incomplete (pages missing).

The above *parva*, in 6 chapters of Konkani prose, describing the race and diving origin of Rama, is not just a vernacular translation from some purana. But it is an original reproduction or rather creation by Goan scholars in the language of Salcete and Antruz (Ponda), a region located on either bank of river Zuari around Quelossim in Salcete and Xelvona and Agapur in Antruz, where was centred the Konkani intelligentsia, who had perfected and standardized the language of the land, which we find in these codices and call Old Praman Konkani.

The episode of the kidnapping of baby Rama, which is not found in any known version of *Ramayana*, is an original Goan contribution to the great Indian epic poetry, in which a few traces of Goan geography and society are interwoven. However, its author did not disclose his identity nor name, but, following the classical pattern, said that the stories are related by Mahadeva to his wife Parvati at her request; Mahadeva, that is, God Shiva, is also designated by his other titles such as Shankara, Sadashiva or Kavilasanath.

III. *Mahabharata*

a) *Vidurachi katha*. 9 pages. Kauravas and Pandavas at Hastinapur — Vidura gives a banquet — Krishna comes to Vidura's house — Duriodhana, king of Kauravas, gets enraged because of Krishna's visit to Pandavas.

b) *Hansdvazachi katha*. 15 pages. This is an incomplete rough copy, the fair copy of which is found in Codex No. 771, in the last *parva* Asvamedha, fourth story, of *Mahabharata*, already referred to earlier.

c) *Adi Parva*. 145 pages. This is the rough copy of *Mahabharata's* *Adi Parva*, the fair copy of which is found in the first 120 pages of the Codex No. 771, already referred to earlier.

IV. *Loose stories*

1. A princess who married a fisherman's son. 3 pages.

2. *Yekatorseam pakheanchi katha* (a story of 101 birds). 2 pages.

3. Story of a king. 2 pages.

In this Codex, the name of Valmiki, author of *Ramayana*, is not mentioned, nor that of any puranic author. As the initial page or pages are missing, it is not known to whom the Konkani translator ascribes this version of *Ramayana*, which is fairly complete, but probably he says it is related to Mahadeva to Parvati. Names of Shukha Indra and Vishnu Das Nama are assigned to the stories from *Mahabharata* in this Codex. No story in this Codex is subscribed by the Goan pundit Krishnadas Shama.

CODEx 773

This codex is in Marathi verse. Running into 567 pages, it comprises 30 poems totalling about 13000 ovis (stanzas). Most of the stories of the poems are from *Ramayana* and *Mahabharata*, and only a few of them have some different stories.

All translators or authors in this Codex seem to be Goans, such as: Vishnudas Nama (about 4500 ovis); Krishnadas Shama (3123 ovis); Jneandeva (about 3000 ovis); Samaanananda Nama (over 145 ovis); Meghashama (over 135 ovis); Patata Nama (over 50 ovis); Jivatama Hari (50 ovis); Shivadasa (31 ovis); Gangadhar Rameshvara (23 ovis); Nama Sada (12 ovis); and Shimpa Nama (5 pages).

Stories from *kamayana*:

1. Harichandra Purana Katha; 2. Vachista Youga; 3. Garudachi Katha; 4. Vanavasichi zati ghadapa; 5. Sita Sudhi; 6. Ramacha Asvamedu; 7. Sinta Harana; 8. Makharadhazachi Katha; 9. (title missing: 5 pages, 38 ovis).

Stories from *Mahabharata*:

1. Balkrada; 2. Rajnitichea vove; 3. Druvasu Bhojana; 4. Drunaparvi Mahabharati Katha; 5. Bharat Vairatparvi Katha; 6. Bhagvat Gitechi Katha; 7. Dharmachea Asvamedu; 8. Kama Parva; 9. Krushna Arjunachea Sanvadu.

Other stories:

1. Shri Krishna Charitra Katha; 2. Pralhada Charitra; 3. Balkrada (Krishna's childhood); 4. Ragu Malaru; 5. Haranichi Katha; 6. Shukha Devacharitra Katha; 7. Guru Sikhe Sanvadu; 8. Maladasa; 9. Rukumini Sainvara; 10. Ukhaharana Katha; 11. Hamberu; 12. Nagunathu Duao.

The language of the above is a dialectal Marathi, with distinctive Marathi morphological flexions, but highly influenced by the contemporary Konkani language, thus maintaining final short vowel.

The first 131 pages of this Codex constitute the poem *Shri Krishna Charitra Katha*, consisting of 19 chapters with 3123 ovi stanzas, elaborated on Chapter X of the Sanskrit poem *Bhagavata Purana*, and composed in 1526 by Krishnadas Shama, a pseudonym of Shamaraja, native of Quelossim, Salcete, Goa (this information is found in the stanzas 245-250 of Chapter XIX of his poem). Besides these 131 pages, Shama's name does not subscribe any of the remaining poems covering 436 pages of the Codex, where the most prominent name is that of Vishnudas Nama. But it is more interesting that the name of Krishnadas Shama or Shamaraja is not assigned, either as author or reciter, to any story of the two Konkani Codices Nos. 771 and 772. As long as he is not he is not identified as author of any other 16th century Konkani work, he will not have a place in the history of Konkani literature.

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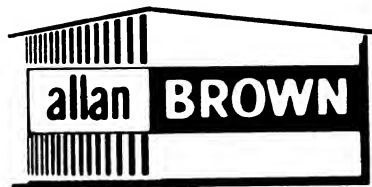
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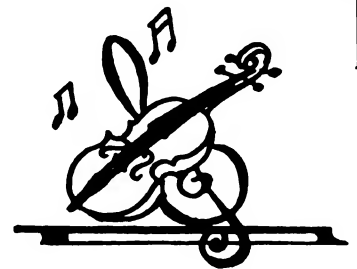
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GOAN THEATRICAL GROUP



**Our best wishes to the
Goan Overseas Association
for hosting the
International Goan
Convention**

The Goans in Canada (as elsewhere abroad) may have never cared to find out how do the Goans in Goa perceive them. They may not really care for their opinion, but then such an attitude would be incomprehensible and not coherent with the overt manifestations of emotional bonds with the homeland that the Convention and the more regular forms of "clubs", "unions", etc. and their newsletters seem to profess. Or is there really a bond with the homeland? If there is, it could be with a *dreamland* of the past, which they consider their homeland?

What follows is just a brief reflection on the above issues as perceived from Goa by someone who cares for the history and culture of Goa. Some of my statements may not appear very charitable, but they are not directed to Goans in need of charity. Those who have migrated have surely faced life away from home and all that it implies. They should appreciate the implications of my statements, despite their apparent hardness.

It is important that the Goans abroad perceive their links with their "roots" with greater realism and with more than the usual dreamy emotionalism. What I have to say does not surely convey a universal feeling or thinking, but I presume that it does reflect quite a wide spectrum of the informed public opinion in Goa regarding Goans at large. Such an opinion is based on live contact with the emigrants in Goa and abroad, as well as on acquaintance with the "newsletters" published by the various emigrant communities abroad and in the local magazines in Goa, such as *Goa Today*. I have

also a sister living in England, a brother working in Kuwait for the last two decades, and a host of other close and distant relatives settled in as many countries abroad, including a Braganza family with sons and daughters in Toronto and I do not know what other parts of Canada!

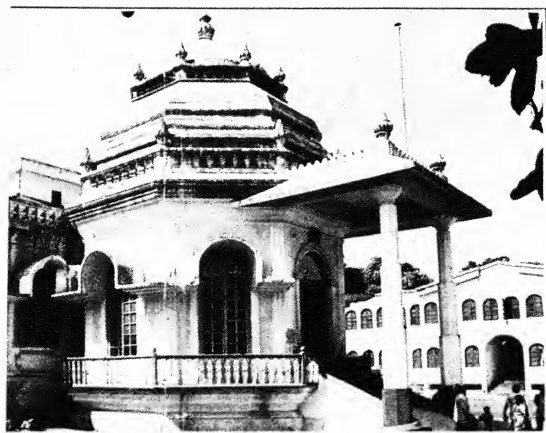
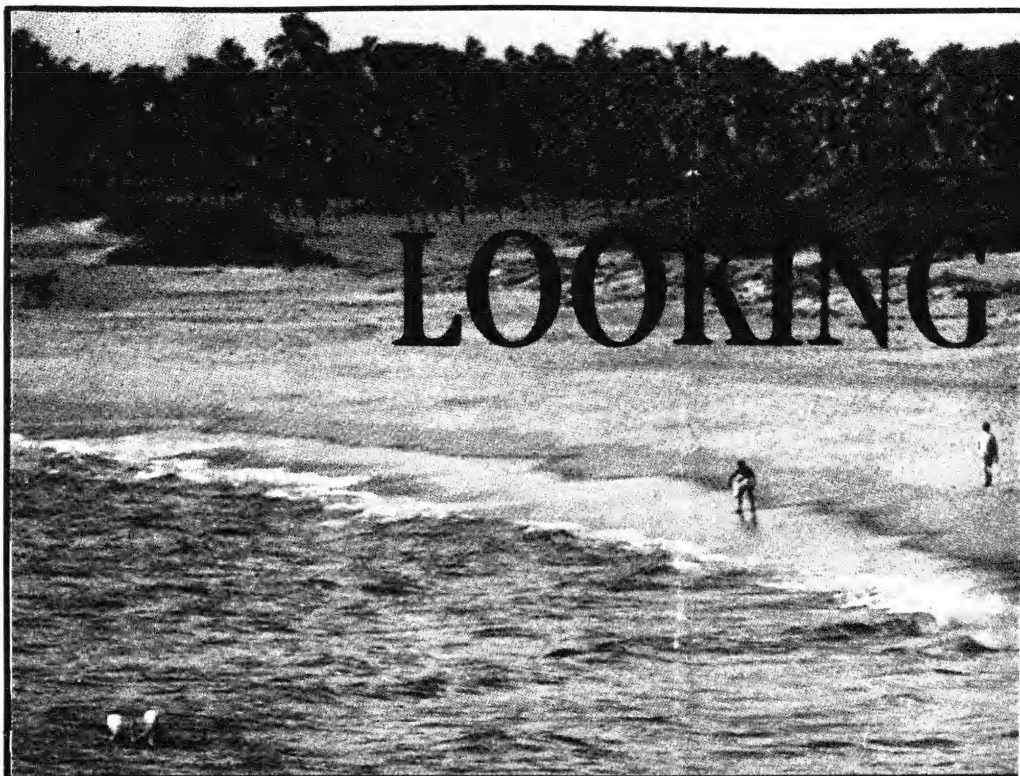
My first impression of our "foreign" brethren is about their airs of superiority. Wittingly or unwittingly they display this feature during their visits to Goa, trying to make us feel small and undeveloped sons of the soil! But of course, they do not dare to push this so far as to make us feel equal with the rest of the underdeveloped mankind in the subcontinent. That would reflect badly on their own roots, and Goans at any stage of underdevelopment deserve to be put above the "ghantis" (*a derogatory term applied to people with no culture*). Incidentally, they would be surprised to learn that the post-liberation generation in Goa is not much familiar with the vocabulary that includes "ghanti", "konkne", etc. They may have to visit the Goan communities abroad in the near future to do research and recover some cultural traits of pre-liberation Goa which are likely to remain better preserved there.

And these "airs of superiority" remind me of the Portuguese of the olden times. Whatever their class or social rank back home, they all assumed "nobility" on crossing the Cape! I say this, because I

have watched Goans in Portugal after 1974 avoiding some other Goans like plague. The old settlers did not want to be accosted by the *retornados* from Portuguese Africa.

During my frequent and brief visits to Portugal I could provide more solace to some of these *retornados* (who were neither my relatives nor my friends) than their fellow-Goans who were well settled in Portugal and were in a position to help, both materially and with their influence and contacts. The emigrants seem to have retained much more strongly than native prejudices of caste and class. They should learn that in that respect Goa after liberation is experiencing a more healthy development. Many of the *xennantle kidde* (as our picturesque-Konkani proverb has it) are leaving the *xenn*! Of course, we have our own dying feudal elite that is resentful of this trend. But one finds many a visiting "emigre" reacting similarly.

Few references that I have so far made to the post-liberation cultural scene in Goa need some more elaboration. Otherwise, I am sure to find more of "foreign" brethren coming to my office like visitors to the Moon or Mars! I have come across increasingly more of such strange creatures claiming common roots, but with little or no understanding (or even interest in understanding) of the present and future prospects of this land and its inhabitants. They should realize that it is in Goa that the battle has been



Sri Mangueshi temple in Ponda.



fought and continues to be fought for what is called the "Goan culture". We all admit that cultural vestiges have been carried far and wide by emigrants, but they cannot retain their vitality without an effective contact with the life-core of the Goan culture in Goa.

It is the context of what happened in Goa that we can understand the past migrations and their characteristic features. It is by involving themselves effectively with what is happening presently in Goa that the emigrants will retain their cultural identity and strengthen it. A culture that is only made of history is bound to stagnate and disintegrate. Perhaps that is happening among many Goan communities abroad and they are waking up and running in search of "roots". Incidentally, it is understandable that many Goans settled in the West should want to "marry and give in marriage" in ways that will reduce the native tan and help greater integration with the host society. But despite such good-intentioned efforts there are bound to be sporadic and recurring bouts of "black"-hunting, and then no shade of colour seems to amount to white. That is when "cultural identity" can enable a community to hold its own and fight for survival. Let us not forget that the Salvation lies in the community. Unfortunately this realization does not always come in time, and building it is never an easy and quick job.

The Goan Christian background is often quoted for explaining the easy-

going attitude of the Goan Christians (except when they have to fight their neighbour or relative who may be doing better). I wonder if that was the reason for the British calling us "Goanese"! But colour, music, dance and celebration is very much a part of the Hindu soul, and that was partly the reason why the Catholicism seems to have taken deeper roots in India than the simplicity of the Protestant rituals. And look at the mood of Festivals in Rajiv's India. I say this in order to counter the tendency among Goan Christian emigrants to celebrate their "culture" without caring to realize that it is only a subculture of a larger "Goan culture" which is much older than the shades it acquired during the four and half centuries of the Portuguese rule. It seems to me that many Goan emigrants need to shed their very parochial concept of Goan culture and admit that their Goan culture is "Indo-Portuguese", which is obviously Indian first.

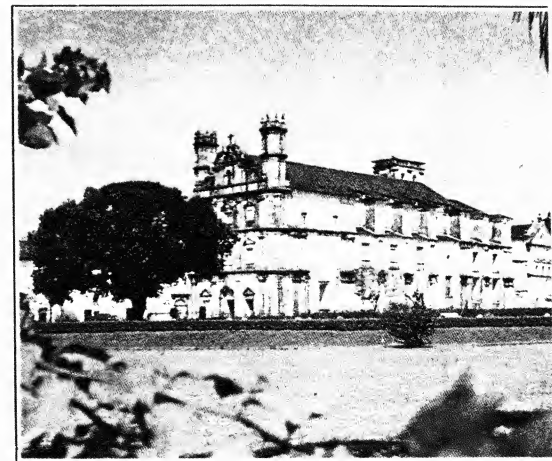
And this brings me to wonder at the attitude of the children and grandchildren of our emigrants. These are the ones looking for their roots without knowing an Indian language or the Portuguese language! That makes it virtually impossible for them either to perceive their native traditions or to consult the records of their roots. Their dreamy emotionalism makes them sing with gusto some *mandos* and *dulpods* at their festive gatherings abroad, but their

seriousness about their culture ends there.

It is our hope that the Goan Convention in Canada will help in creating a better awareness of the Goan culture, and my reflections have only that as their aim, and not to ridicule for the sake of doing it. Our Goans abroad may in this context know of Juvenal? It was his approach to correct by laughing at the social mores that he disapproved, and hence his principle: *Ridendo castigat mores*.

For those who are truly serious and do not want to be laughed at, I would recommend they should do some serious reading. We do not have very much, but they could read Dr. G.M. Moraes' classic *Kadamba Kula* (Bombay, 1931), my own *Medieval Goa* (New Delhi, 1979), Peregrino da Costa's *A Expansão do Goês pelo Mundo* (Goa, 1956), and a couple of publications brought out by the Goa University in the last two years. Xenoy Goybab's *Goinkaranchi Goeambhali Vasanuka* (Bombay, 1928) in Konkani is worth reading. For the more ambitious there is more bibliography which could include the studies of G.B. D'Souza, John Correia-Afonso, and the recent publication of Olivinho Gomes.

Very soon we expect the first major project of the Goa University to take shape in the form of a 4-volume *History of Goa through the Ages*. The Xavier Centre of Historical Research (Alto Porvorim, Goa) has 6 volumes so far published and more publications are under preparation. All this effort will have its best reward if it finds the encouragement and appreciation of our Goan brothers and sisters in diaspora.



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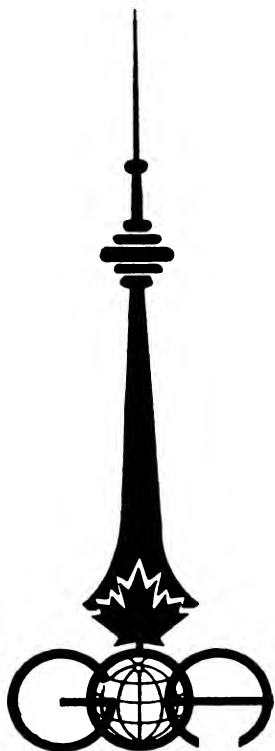
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This Official Logo for the Convention was designed by Osmond Remedios and the rationale for the design is as follows:

The Tower signifies the C.N. tower which has become a landmark of the City of Toronto, which is the host city.

The red Maple Leaf stands for Canada, the host country.

The yellow in 'O' signifies the world incorporating the 'International' aspect.

The letters 'G.O.A.' represents the hosts – The Goan Overseas Association, Toronto

*Celebrating
the*

Glory of yesterday
Opportunity of today
Anticipation of tomorrow



The Official Theme/Slogan for the Convention, designed by Ivan Araujo, essentially mirrors the Convention objectives as follows:

“GLORY OF YESTERDAY” – “To Share Fond Remembrances, Reminiscences and Recollections of Goa ...”

“OPPORTUNITY OF TODAY” – “To Instill In Our Youth the Enduring Sense of Pride, Dignity and Self-Worth ...”

“ANTICIPATION OF TOMORROW” – To Meet the Educational, Cultural, Economic, Spiritual, Social, Political and Communal Challenges That Lie Ahead”

This Logo was designed by Savio De Souza. Savio is one of our young graphic artists, who is building a reputation for himself.

SONGS FOR THE CONVENTION

KONKANIM THEME SONG

Lyrics & Music Composed By: Blasco Ben Barreto

GOENKAR PORDESSANT RAUTAUM
VODDPONNAN FANKARTAT AMCHEM NAUM
CANADACHEA GAVAN URBEN EKTOULEAUM
AMCHEA GOENKARPONANC VODD
MAN DITAUM.

Chorus:

CANADA, GOEMKARACHO ZOMOM
CANADAC
EKVOTTACHER KAM KORUNC CANADAC
FUDDER SORLEA G.O.A CANADAC
BORO, FUDDAR AUNDDETAUM
JIVITAR NIAL CORTELEAUM
BURGGIM AMCHIM, SODDANCH
UGDDASS DORTELIM
HO EKVOTT GOTT CORUNK VAVURTELIM.

THEME SONG: 'THE SPIRIT OF GOA'

Lyrics & Music Composed By: Nobby Menezes

SOMETIMES WHEN I CLOSE MY EYES
I SEE YOUR ORANGE SKIES
I TASTE YOUR MANGO TREES
AND SMELL YOUR OCEAN BREEZE
WHEN I HEAR YOUR WAVES ROAR
MY HEART BEGINS TO SOAR
I LONG FOR YOU NOW
THE SPIRIT OF GOA.

Refrain:

LAUGH AND PLAY
SING EVERYDAY
LAUGH AND PLAY IN SPIRIT OF GOA
LAUGH AND PLAY, SING EVERYDAY
ONE DAY WE'LL PLAY IN SPIRIT OF GOA
LAUGH AND PLAY, SING EVERYDAY
DANCE AND PLAY IN SPIRIT OF GOA.

THEME SONG: 'WE'VE COME TOGETHER'

Lyrics & Music Composed By: Ivan Araujo

We've come together to find each other
We've come to grow, we've come to learn, we've
come to smile
We know we really care
That's why we're here to share
To cry together, to laugh together, for just a while.
The shifting sands of time, have sent us separate ways
And forced us all, to each seek out, our destiny
Though land and seas divide
Right now we're side by side
For this is how, it just must be, with family.

Chorus:

The world is changing fast – we must keep pace
We can no longer cling to yesterday
And those that follow us – they must know now
To place their hand in ours – and we'll guide them
on their way.

There is so little time, to do so very much
Let's make the most, the very best of every day
And when we have to part
We'll know deep in our heart
We came together, we found each other, for just
a while.

THEME SONG

Lyrics & Music Composed By: Barbara Cardozo

THIS LAND IS OUR LAND, NOW AND FOREVER MORE
WE LOVE YOU CANADA, WE ARE FREE, FREE, FREE
BENEATH GOD'S BLUE SKIES, SO LET US DREAM OF
GREATNESS YET TO COME, FROM OUR PRAYERS AND DEVOTION
Refrain

FOR THE GIFTS WE HAVE RECEIVED, FROM FOUNDING NATIONS
INUIT, INDIAN, WE SALUTE YOU ONE AND ALL
WE WELCOME EVERY COLOUR WITH, LOVE AND COMPASSION
WE OPEN OUR HEARTS, AND LAND TO ALL GOD'S LOVED ONES
Refrain

THE GIFTS WE HAVE RECEIVED, WE'LL EMBELLISH AND PASS ON
TO OUR CHILDREN'S CHILDREN, SO THEY ARE FREE, FREE, FREE
BENEATH GOD'S BLUE SKIES, AND IN THE GLORY OF THEIR DAYS
MAY THEY SAY OF US, THAT WE WERE WISE AND GOOD
Refrain

GLORY TO CANADA, COMPASSIONATE AND FAIR
GOD GUIDE THE TILLER, SO OUR SHIP CAN SAIL FREE, FREE
BENEATH YOUR BLUE SKIES, THROUGH ALL THE STORMS OF LIFE
HELP US TO BE HUMBLE, PROUD AND ALWAYS THANKFUL

Refrain

THE GLORY OF YESTERDAY
OPPORTUNITY OF TODAY
ASPIRATIONS OF TOMORROW
WE WILL GROW

Conference Sharing Today – Shaping Tomorrow

Tuesday, August 9, 1988

INAUGURAL DINNER

The Old Mill, 21 Old Mill Road

Key speakers:

*The Deputy Premier – The Honorable Robert Nixon
and The Minister for Citizenship*

The Honorable Gerry Phillips.

Guests include: Conference Speakers, VIPs and MPPs.

Cabaret by Goan Artists

Wednesday, August 10, 1988

Trinity College at the University of Toronto

6 Hoskin Avenue

10:00 a.m. to 2:00 p.m.

INTERNATIONAL NETWORKING

In an attempt to strengthen the Goan community as an economic force, a session, “Making Connections” has been organized to provide a forum for Goan entrepreneurs to form cohesive groups, to exchange ideas and to take action.

A number of speakers with a wide range of business experience will be present to provide their expertise and advice to interested entrepreneurs.

They are: Ray Lawrence, Mel Coutinho and Paul Faleiro.

INTERNATIONAL BRIDGING

will explore an organizational structure that would facilitate communications between Goan Communities around the world. This vehicle would allow for business, educational and athletic exchanges.

Speakers include Dr. Luis Proto Barbosa (Minister for Tourism – Goa), Mr. Anthony Machado (Australia) and Mr. Alvaro Collaço (U.K.).

Wednesday, August 10, 1988

Trinity College at the University of Toronto

6 Hoskin Avenue

7:00 to 10:30 p.m.

Speakers:

The Honorable Barbara McDougall – Minister for Employment and Immigration

Mr. Maurice Gracias – Economist and Financial Consultant.

Topic – “Socio-Economic Excellence for Goans Worldwide”

Workshops

1. Investment Opportunities in Canada

Darryl Noronha – Stock Broker at R.B.C. Dominion Securities.

Mr. Noronha will touch on various investment opportunities available in Canada and more specifically on stocks and bonds. He will also suggest ways of minimizing taxes.

2. Immigration Criteria and Process

Canada's Immigration Officers will outline in a forum, Canada's Immigration rules and regulations. Access to various immigration facilities at our foreign posts will be discussed. Topics to be covered will be sponsorship cases, application of independent and family class categories.

3. Konkani Language and Literature

Dr. Olivinho Gomes – Professor and Head, Department of Konkani, Goa University, (Panjim).

Dr. Gomes has conducted research in Konkani Language and Literature for a number of years, which has been published in renowned journals. He has written 13 books, 12 of them in Konkani.

4. Women's Issues

Ms. Kay Stanley, Co-ordinator Status of Women, Canada, will be conducting two consecutive workshops.

- a) Overview of Women's Issues
- b) Special Focus on Child Care

5. Adapting to a New Environment

A panel of speakers from U.K., U.S.A., Hong Kong, Australia, Portugal, Brazil and Canada will briefly outline how Goans have adapted to their new countries.

6. Political Integration of Goa

By Dr. Arthur Rubinoff, Professor of Political Science and International Relations at the University of Toronto, and Mrs. Janet Rubinoff, an Anthropologist.

This workshop is an examination of the Central Government's attempts to promote National Identity in Goa since India's forces territorially integrated the former Portuguese possessions in December, 1961.

Thursday, August 11 1988

Trinity College at the University of Toronto

6 Hoskin Avenue

10:00 a.m. to 2:00 p.m.

NATIONAL NETWORKING

The National Networking sessions will include:

- a) Mechanisms for National Networking
- b) The identification of common goals for Canadian Goans
- c) The establishment of regional workshops on issues of common concern

Thursday, August 11, 1988

Trinity College at the University of Toronto

6 Hoskin Avenue

7:00 to 10: 30 p.m.

Speakers:

The Honorable Gerry Weiner – Minister of State for Multiculturalism

Mr. Raj Anand – Chief Commissioner Human Rights Commission of Ontario

Dr. George Moraes – Director, Institute of Historical Research, Bombay, India.

Topic – ‘Goan Culture during the Pre-Portuguese Period’

Workshops

1. Goan Cultural Heritage

Dr. Olivinho Gomes

2. Goans Within the Canadian Mosaic

*Mr. Vilanova Carvalho – Solicitor, B.C. Power and Hydro Authority and
Vice-Chairman Richmond Multicultural Concerns Society, Richmond, B.C.*

This workshop deals with the ability of Goans to adapt to an environment and the contributions they have made or could make within the framework of Canada.

3. The Splendour of Goa

*Dr. Jose Pereira – Professor of Theology, Fordham University, New York and Author of
Several Books including Elements of Indian Architecture.*

Dr. Pereira will present slides on Goa's Monuments and comment on them.

4. Challenges Facing a Goan Writer

*Professor Peter Nazareth – Professor of English in Third World Literature, University of
Iowa. Author and Literary Critic.*

Professor Nazareth will discuss the various challenges to be met in being a Goan Writer. He will also analyze fiction and read a piece of his fiction entitled “Rosie's Theme”.

5. The Individual in the Goan Family – A Mental Health Perspective

*Mr. Felix Almeida – A School Social Worker assigned to High Schools in the Dufferin-Peel
Roman Catholic Separate School Board and former Psychiatric Social Worker at
The Clarke Institute.*

6. Migration and the International Catholic Goan Community

*Dr. Stella Mascarenhas-Keyes – Member of the Association of Social Anthropologists,
Great Britain.*

Dr. Mascarenhas-Keyes will discuss migration as related to the Goans.

7. Goan Nostalgia

*Mr. George Menezes – The Associate Director of Xavier Institute of Management in
Bombay and a well-known writer of Political and Social Satire.*

Mr. Menezes will highlight the ‘sucegado’ Goan personality and his love for music and poetry.

Sunday, August 14, 1988

DEBATE/SYMPOSIUM

Ontario Institute for Studies in Education (O.I.S.E.), 252 Bloor St. W. at 1:00 p.m.

Resolution: BE IT RESOLVED THAT YOUNG GOANS HAVE LOST THEIR ETHNIC IDENTITY

PROGRAMME

Sun. August 7 2:30 p.m.	Mass at St. Michael's Cathedral Celebrant – Joseph Cardinal Cordeiro
4:00 p.m.	Opening Ceremonies Outside the Cathedral
6:00 p.m.	Visitor/Host Reception Etobicoke Olympium
Mon. August 8 9:00 a.m.	Coach Tour to Niagara Falls and Hamilton
Tues. August 9 6:30 p.m.	Conference Dinner The Old Mill
Wed. August 10 10 a.m. to 2 p.m.	Conference International Networking Issues Trinity College (University of Toronto)
7 to 10:30 p.m.	Conference Socio Economic Issues Trinity College (University of Toronto)
Thurs. August 11 10 a.m. to 2 p.m.	Conference National Networking Issues Trinity College (University of Toronto)
7 to 10:30 p.m.	Conference Cultural Issues Trinity College (University of Toronto)
Fri. August 12 8:00 p.m.	International Nite "East Meets West" Roy Thomson Hall
Sat. August 13 6:30 p.m.	Convention Ball Queensway Lions Club

PROGRAMME

Sun. August 14 1:00 p.m.	Conference Debate Topic “Young Goans have lost their Ethnic Identity” Ontario Institute for Studies in Education
Mon. August 15 7:00 p.m.	Konkani Film “GIRESTCAI” Martingrove Collegiate Institute, Etobicoke
Tues. August 16 9:30 a.m.	City of Toronto Sightseeing Tour Union Station (Bay/Front)
Wed. August 17 3:00 p.m.	Picnic Hanlan’s Point (Toronto Island) (Ferry at foot of Bay Street)
7:30 p.m.	Boat Cruise Party Toronto Harbour on the “Sam McBride”
Thurs. Aug. 18 7:30 p.m.	Boat Cruise Party Toronto Harbour on the “Sam McBride”
Fri. August 19 6:30 p.m.	Fine Art Exhibition Reception Harbourfront – “Visions from Afar” By invitation only
Sat. August 20 Noon to 9:00 p.m.	Goan Festival Harbourfront Fine Art Exhibition continues
Sun. August 21 Noon to 8:30 p.m.	Goan Festival Harbourfront Fine Art Exhibition continues
8:30 to 9:00 p.m.	Closing Ceremonies Harbourfront

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THE INTERNATIONAL GOAN CONVENTION *EAST MEETS WEST*

IS A ROMANTIC FUSION OF PORTUGUESE AND INDIAN TRADITION AND TONIGHT'S PRODUCTION PROMISES TO BE A MULTI-FACETED DISPLAY OF TALENT AND ARTISTRY.

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Judith Vaz
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Filu Flores Gomes
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Liane Mendes
Bianca D'Souza
Valentina Farrell
Tanya Farrell
Iris Rodrigues
Lorna D'Silva
"Desna" Ukrainian Dancers
Jean Samion
George Gallus

THE PERFORMERS

Lorna D'Silva

Lorna opens tonight's programme with her rendition of our national anthem, "O Canada", in English and French. She began her singing career in Kenya at the age of ten. In Canada, while pursuing a successful career in medicine, she continued her vocal training at the Royal Conservatory of Music.

Iona Loyola-Nazareth

Iona holds diplomas in classical singing from the Trinity College of Music London (L.T.C.L.), and from the Royal Schools of Music, London (L.R.S.M.). She studied Lieder and opera in Vienna under the late Prof. Ernst Tempele of the Academy of Music in that city. Since her immigration to Canada in 1972, she has appeared on the concert stage in Montreal and Toronto on several occasions. In 1984, she sang the leading mezzo-soprano role in the production of Gilbert and Sullivan's *Patience*. Iona was also contracted by the All-India Radio, and has given successful concert performances in Goa.

Neville Thomas

Neville Thomas was born in Bombay, India; and, prior to immigrating to Canada in 1971, he performed successfully in Europe for five years. While in Europe, he entertained audiences in Germany, Australia, Holland, and at the American Forces Base. In Canada, he has performed to great acclaim in most cities from Vancouver to Halifax, and has entertained his admirers in the Mandarin Hotels, Sutton Place, the Four Seasons Hotels and the Prince Hotel.

Terence De Cruz

Terence De Cruz was born in England in 1974, and started playing the violin at the age of three with Dovee Shimizu. In 1982, he had the unique distinction of performing at Buckingham Palace for H.R.H. the

Duchess of Gloucester and other royalty. After a series of performances, awards and music scholarships, Terence has now won a place at the Guildhall School of Music in London, England.

Norma F. John

This talented, unassuming concert pianist graduated with distinction at the Trinity College of Music in London, England. On her arrival in Ontario, she entered several music competitions and festivals, and won many awards, culminating in a performance at the Ontario Provincial Finals, where she was awarded a Certificate of Excellence from the Government of Ontario. She is currently residing in Kentucky, U.S.A.

George D'Souza

George D'Souza started his illustrious career in the early seventies in Los Angeles, Miami Beach and St. Louis, entertaining patrons from all walks of life. Commonly billed as "A One-Man Show", he has played to enthusiastic audiences in Vancouver, Edmonton, Calgary and Toronto, in such prestigious hotels as the CP Hotels and the Ramada Inns. He is currently performing nightly at the Royal York Hotel in downtown Toronto.

"Desna" Ukrainian Dancers

In keeping with the multicultural objective of the International Goan Convention, these Ukrainian Dancers are proud to display the artform of their national dance to audiences of other ethnic backgrounds. "Desna" is a group of dedicated Canadians of mostly Ukrainian descent. Their performances enthusiastically present a unique repertoire of folk, classical and character dances from various regions of the Ukraine. They have just returned from a month-long tour of France, where they received rave reviews.

GTG Group, Toronto

This group of young violinists is composed of Dwayne Francis, Gavin Francis, Karen Francis and Renee Lopes.

The young musicians have all been trained in the "Suzuki" method and have excelled individually in their careers so far. They have performed for the Goan Theatrical Group for the past seven years.

Jacinta Luis

Jacinta Luis was born in Tanzania, where she received most of her schooling. She came to Canada in 1971, after her high school years in Goa. Being surrounded by a family of musicians, it was no wonder that she graduated with a Bachelor of Arts in Music from Concordia University in Montreal. Since that time, she has performed at many hotels and clubs. She is currently teaching and playing professionally in Montreal.

To Think - To Feel - To Pursue ...

This visual enactment of poetry was written, choreographed and directed by Madhuri Bhatia.

Born in Pune, India, Madhuri completed her education in New Delhi and obtained a Bachelor of Performing Arts Degree in 1979. She has toured around the world as a lead singer, principal dancer, and actress; more recently, she has also conducted workshops in yoga, chaau and voice exercises in Melbourne, Australia.

The participants in this production all hail from Toronto. They are: Audrey Pereira, Gemma and Bianca D'Souza, Jennifer Noronha, Iris Rodrigues, Larissa Remedios, Sharon de Souza, Liane Mendes, Olive Colaco, Gertrude Martins, Valentina and Tanya Farrell.

Jean Samion

Jean Samion was born and raised in India. Before migrating to Canada in 1974, she was a popular performer in such cities as Bombay, New Delhi, and Calcutta. Her singing talents have also taken her to Katmandu, Beirut, Rome, Hungary and England. As a Canadian, now living in Toronto, she is a favourite in this city's most prestigious hotels, such as the Royal York, Four Seasons, Skyline Hotel, and King Edward Hotel. She has appeared on several Canadian television shows, and at prominent jazz clubs around the city.

George Gallus

Born in Hungary, George Gallus migrated to Canada in 1979. As a Canadian citizen, he has had the unique opportunity of working with some of the finest performers in the Canadian music business, including Dave Young, Bob McLaren, Guido Basso and Claude Ranger. George has been a solo entertainer at the Sutton Place Hotel for the last five years.

Gavana - Goan Cultural Group, Goa

Gavana is a cultural group of Goan performers, many of them qualified professionals in their field. Hence the name: *Ga-Va-Na ... Gavpi, Vachpi, Nachpi*, meaning Singers, Musicians, Dancers.

Each member of the group has at one time or another belonged to various musical groups. When they decided that they should promote Goan culture further afield, the Toronto Goan Convention boosted the move. Considering the decline and distortion of authentic Goan cultural traditions, under the stress of social changes, since the integration with India, they have aimed to delve deeper into each aspect of that tradition, and to preserve the rare and nearly extinct dances of Goa by adding them to their repertoire.

They are constantly on the look out for traditional attire and jewellery, as well as the mannerisms to match each meaning of the song and dance. Because of this, they frequently invite senior citizens to guide and instruct them, people from Goa who are familiar with the cultural traditions, who lived at the time.

Recently Gavana performed to a full house in Damao and Macao. This summer they will be spreading their wings across oceans to cover Canada and Europe, and 1989 may see them dancing and singing as far away as Australia.

Chris Perry

Born in Goa, Chris is a self-taught musician who was a pioneer in projecting Konkani music with his own unique style and brand of music. His early music and records are collectors' items that still grace many a record library. He currently resides in Dubai, where he has his own school of music.

Braz & Yvonne Gonsalves

Born in Goa, Braz is a jazz musician widely acclaimed in India. He is best known for his scintillating performances in Jazz Yatra, India '66 and '68. He has performed with such jazz greats as Kenny Barron and Cat Anderson. Braz toured Europe in 1980. He is currently performing at Bombay's world famous Hotel Centaur, along with his wife Yvonne, who is a talented solo singer in her own right.

Roland D'Souza

This multi-talented young man took up ballroom dancing four years ago. Determined to excel, Roland holds 18 competition trophies and is currently in the Silver Medal category of competitive ballroom dancing.

A WEEKEND IN GOA AT HARBOURFRONT

The weekend activities are designed to depict Goan cultural heritage and traditions for our fellow Canadians. The rich cultural pattern that has evolved from Portuguese and Indian influences will be presented in music, song and dance.

The two days will include presentations, a fashion pageant, workshops, demonstrations, ethnic foods, arts and crafts, literary works and a musical Kaleidoscope from Broadway.

The Harbourfront Weekend is to demonstrate to other Canadians that the Goan community stands ready to promote cultural interchanges in the interest of national unity, as well as to celebrate the cultural diversity that has always characterized our unique and multicultural society.

Join us at Harbourfront on Saturday and Sunday, August 20 and 21, and enjoy a weekend in Goa, the "Pearl of the Orient!"

ORGANIZATIONAL PERSONNEL

Steering Committee

Ivan Araujo
Peter Gonsalves

David de Souza
Cliff Menezes

Zulema de Souza
Osmond Remedios

Activity/Event

Coordinators

Conference	Diana Misquitta
Mass at St. Michael's Cathedral	Fr. Terence D'Souza
Choir	Lorna D'Silva
Roy Thomson Hall Show	Osmond Remedios
Harbourfront (Overall)	Elma D'Souza
Historical Research	Debra Moniz
Arts and Crafts	Diana De Souza/Stella Lawrence
Fashion Pageant	Marilyn D'Silva
Cultural Performances	Liz D'Souza, Cecilia Vaz, Mericia Cardozo
Stalls and Demonstrations	Phil Coelho
Food	Elma D'Souza
Advertising	Iris D'Silva
Art Exhibition	Suresh Pereira
Boat Cruise Party	Yvonne Furtado
Budget	Prip D'Souza
Communications/Planning	Cliff Menezes
Convention Grand Ball	Keith D'Souza
External Correspondence	Zulema de Souza
Finance	Al Mathias
Grants Prov/Federal	Ivan Araujo, Zulema de Souza
Health/Emergencies/Immigration	Dr. Colin Saldanha
Historical Overview	Ben Antao
Hospitality/Accommodation	Joan Menezes
International Networking	Sharon de Souza, Vernon Lobo, Al Mathias
Memorabilia	Jennifer Noronha
National Networking	Ivan Araujo
Opening Ceremonies	Soco Aguiar
Video	Anthony Mendes
Photographers	Tony Fernandes, Clement Sequeira, Albert Fernandes
Press Conference	Jennifer Fernandes-Ferrao
Printing	Clement Sequeira
Security	Ian Mendes
Secretary	Myra Tavares
Sponsorship	Cellie Gonsalves
Tours	Armand Rodrigues
Treasurer	Sandra Pereira
VIP's	Desmond D'Silva, Len Cardozo, Ludovic D'Souza

Volunteers

Gizel Pinto	Myra Nugera	Renee De Souza	Audrey Pereira
Theresa De Souza	Vicky Francis	Joe Pimenta	Iris Rodriques
Celine Pereira	Hilda Martins	Bede Lobo	Sharon de Souza
Ann Figueiredo	Teresa DeSouza	Gay Martyres	Olive Colaco
Vicky de Souza	Basil Sequeira	Placido Madeira	Gertrude Martins
Carol Fernandes	Rose Cabral	Barbara Cardozo	Roland D'Souza
Sarah Pinto	Jerry Luis	Francis D'Costa	Christine Gomes
Grenville Pinto	Valentina Dias	John Fernandes	Ralph D'Souza
Sabrina Carvalho	Judy Dias	Stanley Nunes	Len Cardozo
Alicia Carvalho	Cheryl Lawrence	Denise Rebello	Elsie Francis
Lindsay Rodrigues	Judy de Souza	Ivo Pinto	June Castanha
John Moniz	Gizelle Martyres	Ligia Van Rossi	Wendy Castanha
Mark Vitor	Antu Saldanha	Cheryl Gonsalves	Lola Vaz
Doreen Mendes	Rebecca Cardozo	Terry D'Silva	Jackie De Silva
Francis de Souza	Lazarus Sequeira	Glynis Aguiar	Warren Lobo
Ryan Rodriques	Ossie Cabral	Michelle De Souza	Lorraine Menezes
Vanessa D'Costa	Eva Luis	Daphne D'Costa	Rocky Barreto
Gerrard D'Souza	Anthony de Souza	Joe Correia	Clive Pereira
Keith D'Sa	Suzanne D'Sa	Arthur Braganza	Savio Cardozo
Nicole Fernandes	Nalini Jarreth	Jimmy Van Rossi	Liana D'Souza
Yvette de Souza	Saozinha Rodrigues	Flavia Gonsalves	Ray Digby
David D'Souza	Steve Colaco	Candid George	Peter Fernandes
Joseph D'Costa	Jessie de Souza	Veronica Lamas	Clive De Souza
Peter D'Costa	Avril de Souza	Dana D'Cunha	Melvyn Fernandes
Jude D'Souza	Neil Carvalho	Noella De Souza	Agnes Fernandez
Melinda D'Souza	Alison De Souza	Heather Mendes	Joao D'Silva
Brian Pinto	Mel Rebello	Olinda Colaco	Luis Proto Barbosa
Mark Gonsalves	Bernard Rego	Merva Mathias	Damian Pereira
Lourdes Baretto	Maureen Pereira	Natty Viegas	Joe Castelino
Ruth Rodrigues	Linda De Souza	Cressi D'Cunha	Fr. Luis D'Araujo
Brenda Mascarenhas	Charlotte De Souza	Rico Da Costa	Fr. Edwin D'Souza
Connie Fernandes	Avelino Gonsalves	Carl Mendes	Fr. Lester Souza
Ireneus Ratos	Candid George	Daniel Coutts	Fr.Charles Faleiro
Nelson Carvalho	Christine De Silva	Abigail D'Sa	Fr. Diego Ferro
Lena Cardozo	Renvel Gonsalves	Annette Pinto	Fr. Lawrence Pereira
William Fernandes	Frank D'Souza	Melissa Lobo	Fr. Eguido Trindade
Gemma D'Souza	Rodney D'Silva	Armand Menezes	Fr. Ron Fernandes
Larissa Remedios	Lynn Pinto	Paxy Colaco	Fr. Benedict Goveas
Valentina Farrel	Gavin Correia	Inno Soares	Len Andrews
Joe D'Souza	Alvaro Collaco	Rolina De Silva	Merwyn Gaynor
Gloria Remedios	Noreen Sousa	Vivianna Tellis	Cecil Preyra
Lee Ferrao	Walter da Costa	Nicole Gomes	Bonnie Andrade
Darryl Gomes	Josepha Martis	Rachel D'Souza	William Fernandes
Rynel Gonsalves	Ruth Kempster	Stanley Gonsalves	Arthur Lobo
Dave D'Silva	Margaret Lobo	Brenda Mascarenhas	Desmond Andrade
Edgar De Souza	Ingrid Furtado	Mrya D'Souza	Yvonne Andrade
Sandra Balint	Ann Sequeira	Rachel Nazareth	Mela D'Cunha
Zulema Sequeira	Bernie D'Souza	Brenda D'Sa	Audrey D'Souza
Maureen Rodrigues	Desmond D'Sa	Naomi Coutts	Marina D'Souza
Clive D'Souza	Eric D'Souza	Olivia D'Costa	Nina D'Souza
Victor Cordeiro	Yvette Pinto	Alcantro Fernandes	Elaine de Souza
Jacintha Mascarenhas	Margaret de Souza	Angela Gomes	Gerard de Souza
Candice De Souza	Velda Abreu	Tony Rodrigues	Lucy de Souza
Ray Lawrence	Sharon Lobo	Keith Sequeira	Malcolm Fernandes
Mel Coutinho	Oriel De Souza	Derek Pinto	Jennifer Fonseca
Jerome D'Silva	Aubrey Noronha	Matilda Coutinho	Elma Lobo
Dr. Terry D'Silva	Richard Lobo	Joaquim Menezes	Mabel Menezes
Annabel Pinto	Evelyn Fernandes	Hazel Francis	Gladys Noronha
Cheryl Pereira	Jenny Paes	Renee Carvalho	John Noronha
Abigail Noronha	Coral Henriques	Melinda Fernandes	Martin Antao
Dianne Lobo	Celine De Souza	Barbara Pinto	Arvind Athaide
Josepha Martyres	Pascal De Souza	Shaun De Souza	Rohan Athaide
Noreen Lobo	Savio Lawrence	Baylon Rebeiro	Darren Dias
Velde Lemos	Malcom Colaco	Lina Rebeiro	David Saldanha
Letty Rodrigues	Cheryl Madeira	Mervyn D'Souza	Shawn Saldanha
Sylvia Vaz	Lina Remedios	Kevin Fernandes	Pat Rodrigues
Sylvia Pinto	Rosita D'Costa	Dominic Rodrigues	Cyril Fernandes
Mildred Paul	Nancy Fernandes	Mel Rebeiro	Edgar Dias
Rosanne De Souza	Zita Lawrence	Patsy Rebeiro	Raul D'Mello

Keith D'Silva
 Don D'Souza
 Terry D'Souza
 Walter D'Souza
 Nobby De Souza
 Nicholas Francis
 Ashley Gonsalves
 Christopher Pereira
 Mark Rodriques
 Matthew Rodriques
 Al Saldanha
 Aloysius Gomes
 Derald Gomes
 Marion D'Silva
 Daryl Noronha
 Melba Cardozo
 Dawn Barretto
 Beverly Barretto
 John Barretto
 Nina D'Souza
 Sandra Maxwell
 Lizanne Pecus
 Aelred Pecus
 Katrina Fernandes
 Barbara Fernandes
 Lily Menezes
 Cecil D'Silva
 Nicholas Francis
 Stanley Francis
 Joachim Menezes
 Bobby Borgess
 Douglas Fernandes
 Fred Pinto
 Noel Pinto
 Warren Lobo
 Peter Sequeira
 Phyllis Sequeira
 Peter Braganza
 Dolly Braganza
 Heather Fernandes
 Frank Costello
 Prudence Gonsalves
 Terence Pereira
 Blasia Pereira
 Aloysius Vaz
 Pelagio D'Souza
 Lucy D'Souza
 Godfrey Pinto
 Lucina Pinto
 Cedric De Souza
 Alvaro Saldanha
 Tica Saldanha
 Norbert Lamas
 Danny Gomes
 Patricia Pereira
 Ella Gomes
 Louis De Sales Andrades
 Medina De Sales Andrades
 Lorna De Souza
 Reggie Dias
 Sylvia Dias
 Kevin Moniz
 Trevor Moniz
 Leonard de Souza
 Judy de Souza
 Colin de Souza
 Steve Pereira
 Oscar D'Mello
 Mario Rocha
 Julio De Souza

Ayres Mascarenhas
 Alywn Mascarenhas
 Paul Faleiro
 Anthony Pinto
 Lyndon Mascarenhas
 Stella Lawrence
 Michelle Colaco
 Haley de Souza
 Samantha Fernandes
 Helen Fernandes
 Melba Remedios
 Victor Lemos
 Hilary Jutson
 Celine Castelino
 Hilda Fernandes
 Reggie de Souza
 Michelle de Souza
 Kevin Fernandes
 Austin Pinto
 Agnes Fernandes
 Dorothy Braganza
 Dorothy Fernandes
 Mary Mascarenhas
 Lavinia Guerra
 Ivan Francis
 Lilie Manricks
 Joe Fernandes
 Lincoln D'Souza
 Olga Madeira
 Else Saldanha
 Theo Gomes
 Connie Fernandes
 Ken Menezes
 Savio Barros
 Zarina Vaz
 Melba de Souza
 Marie Collaco
 Olavio Da Costa
 Elsie Moniz
 Ayesha Athayde
 Beverly D'Cunha
 Karl Da Costa
 Peter de Souza
 Santan De Mello
 Omega De Mello
 Anabelle Lobo
 Jolyn Mascarenhas
 Zulema Almeida
 Henry Moniz
 Jennifer Collaco
 Melissa DeSouza
 Charlene Mathias
 Kimberley Da Silva
 Joe Figueiredo
 Rosita Cardozo
 Hubert D'Cunha
 Bertha Da Costa
 Conrad Coutts
 Sienne Fernandes
 Christabel Pinto
 Daryl DeSouza
 Christopher Mathias
 Caroline Da Silva
 Ann Moniz
 Alvaro Mendes
 Felix Saldanha
 Darrel D'Souza
 Earl Fernandes
 Nicole Mascarenhas
 Warren D'Souza

Audrey Soares
 Marilyn Soares
 Sharon DeSouza
 Terry D'Souza
 Fred Soares
 Janice Pinto
 Louella Pereira
 Millie Correia
 Blasco Barreto
 Fred Rodrigues
 Nina D'Souza
 Allison Misquita
 Jocylene D'Souza
 Tony Gonsalves
 Zenaides Morenas
 Placido D'Souza
 Maria Helena Leao
 Francis Valadares
 Martha Menezes
 Cornelius Rodricks
 Arthur D'Costa
 John Nazareth
 Cynthia Nazareth
 Gemma Bose
 Vickey D'Souza
 Carol Saldanha
 Clare Vaz
 Arnold Mendes
 Phyllis Athaide
 Edna Mathias
 Edgar Martins
 Alison Albuquerque
 Madhuri Bhatia
 Bianca D'Souza
 Liane Mendes
 Tanya Farrel
 Hilary Martins
 Lorraine Remedios
 Genevieve D'Souza
 Andrew Pinto
 Manuel Caldeira
 Feena Fernandes
 Lawrence Lobo
 Viviana Telles
 Melba DeSouza
 Desiree Albuquerque
 Gabriella Pinto
 Rochelle Mathias
 Darryl D'Silva
 Ashley Pereira
 Rodney D'Silva
 George Pereira
 Cecilia Mascarenhas
 Darrel Carvalho
 Melba D'Silva
 Allwyn Mendes
 Frances De Souza
 Lynn De Souza
 Fabian Correia
 Mina Correia
 Paul Nazareth
 Tamara Noronha
 Hubert Coutts
 Olivia D'Costa
 Ivy D'Sa
 Neil D'Souza
 Melville Gomes
 Barbara Pinto
 Deborah Araujo
 Errol Sequeira

Lynn Pinto
 Lynette Lobo
 Melanie Gomes
 Vanessa Gomes
 Trevor Lamas
 Rachael Pinto
 Denise de Souza
 Deborah Fernandes
 Glynis Correia
 Melanie Noronha
 John Texeira
 Martin Martins
 Joey D'Souza
 Michelle De Souza
 Cheryl Pinto
 Cheryl Gonsalves
 Siobhan Braganza
 Tahira Bhatia
 Wendyanne D'Silva
 Wendy D'Silva
 Chris D'Costa
 Stephanie D'Costa
 Delphine Francis
 Rita Coelho
 Sheila Fernandes
 Mary Sequeira
 John Paul Sequeira
 Doris D'Silva
 Felix Remedios
 Harold D'Souza

... and
 many others
 whose
 names we
 may have
 omitted
 unintention-
 ally.

GOENKARANCHO DIASPORA

MORENO de SOUZA, S.J.

Hea lekhan hanv fokot Kristi Goenkaranchi khor kortam; him kristanvam, choodd amkam mellтата Tisvadde, Bardeza andi Saxtti. Heam zhi'leantlim Goenkaram Sollavea Xekddeant Kristi vo Katolk Dhormant bhiton sorlim and Devache kurpen hea dhormak tim ozum thir asat; fokot heam patthleam dha-pondra vorsam pottim, Goem Bharot Matent vilin kel'lear, dusream kiristi dhormacho probhav poddlo ani az sumar don dozar tori adlim Katolk Goenkaram Protestant dhormant bhiton sorleam.

Zoxim Judevam eka kallar aplo des, Palentin, soddun pordesant vochum ravlim — tancho Diaspora — zalo, toxinch Kristi Goenkaram aplo gan, Goem, soddun, pordesant pavlim and thom aplem penen korun ravline — Goenkarancho-i Diaspora zalo.

Dhondo and udhiog-vavr melltat thoim Judevam gelim punn veta astana aplo Judev-dhorm gheun gelim, porkeadesantleo bhaso xiklim, Biblia Grik bhaxent ghatli (*Sep-tuagint*), toxinch Goenkaram-i aplo katolk-dhorm gheun gelim, udhiog-dhondo asa thoim gelim. Hem Disporantlim Judevam Jeruzaleache Dev-mondirachi pott'tti farik korit, vorsantvollichea Paskam-Porbek kaim zonnarn Palestinak portun ietalim, toxench amche Diaspotantlim Goenkaram kedna-kedna-i Goem portun ietat, igorzanchim-kopelanchim festam kortat, pott'tti farik kortat. Mhozo eklo sezari, Kanada ravpi, vorsak ekdam aplea ganv-ghora ieta ani 1990 vorsa kopelachim fest kortolo.

Judevam aplo dhorm gheun vilaitent gelim tem faideak poddleam; uprant Sant Paul Palestinantlo bhair soron, kristanvponn porgottunk gelo tedna, tim vilaitentlim Judevam, Antiok xhara (*Asia Minor*), Ikonja xhara (*Galatia*), Listra nogra, Efesus, Thesalomika, Athen, Korith and Roma heam xharnnim taka bhetlim, poilim hea judevank kiristanvponn tannen porgottlem ani uprant dusreank. Toxench kitem Goenkarnnin kelem,



odhik korun Indient ani Karacheak. Az Indient zaiteam svatancher kristanvponn vosta team vilaitent gel'leam Goenkarank lagon.

Anik ek sor Judevam and Goenkarn modhem korcheli asa. Vilaitentlim Judevam Grik bhas xiklim ani apli khaxa Hebreu ani Aramaik bhaso visorlim; toxinch amchim vilaitentlim Kristi Goenkarn apli Konknni bhas visorlem, zanttim asat tim ili zanno ziat. Jedna Israel Raxtr sthapcheak aixilim-poixilim Judevam Palestinak portolim tedna tim ek-mekak somzo naslim — suma chalis ek bhaso tim uloitallim mhoon Larry Collins and Dominique Lapierre sangta (*Polle: O Jerusalem! 1987*). Oxem kitem ghoddot jedna vilaitentlim Goenkarn Goem portun iet!

Ghattailo Diaspora

Kaim raji (*political*), somajik (*social*), sonvskrutik (*cultural*), ani dharmik (*religiou*) karonnak lagon, kaim kristi Goenkarn ek dis Goem soddun gelim, odhik korun Bardezkarn ani Ostompti Ghanttar vochun aplim pennnen tannim kelem. Ho diaspora zaiteam karonnea khatir zalo. Khoincea xekddeant him Goenkarn, Ghanttar vochun ravlim tem sangunk kotthinn. Veg-veglla kallar zomeam-zomeannim Bardezkarn aplo ganv soddun gelim punn tim aplo ganc ozun visrunk na. Aplo zonn gheunk panch-panch vorsannim te Ghantailo Goenkar Bardeza ietale te mhojea dolleannim bhurgeaponnar hanvem dekhlea. Tankam ozun ganvchea add nanvan olkhotat: Mhapxekar, Girkar, Oidonkar, Onmunkar, Marnekar, Azra (Punneche Diosezint) kiristanvam asat tankam Bardezkarn mhoon thoincho lok olkhota.

Sotravea xekddeant Shambaji ani tache soinik (1685) Sant Estevan zunveailea dongrar bhiton sorle, thoinchi igorz ulpaili and toxich novean 1739 Morattheannim tinch igorz ulpaili. Moratthe Tive, Chapora porean pavlole and Bardezcheam kiristanvank tras ditale, tancheam



igorzank uzo ghaltale. Hi khobor otravea xekddeantli. 1739 vorsa Kudal-che Sardesai — Morattheanche itxt, ani bhageli — Ramchandr Savant Bhonvsulo and tacho titi Jayram Savant Bhonvsulo Bardezacher akromonn kortat ani toxench novean ghoddta 1741 vorsa. Osle bhirantik lagun zaitim Bardezkarank aple purvozanche ganv soddat and Goeam bhair vohun Ghanntar ravtat.

Anik ek karonn zait: dharmik, somaji and sonvskrutik. Him Goenkarank, aplo adlo dhorm and dev soddun, Kristi dhormant bhiton sorlolim punn Portugez dharmik toxem rajki odhikari heam Goenkar kiristanvancher eropi xap marunk sodhit. Hem kortub team Goenkarank man'lem na.

Goenkar tornatte, padri vo vigar zaunk sodhtat zalear, tannim Portugez bhas xikunk zai asli. Ho nem' 1606 vorsa jahir zata; tea nema pormannem kazar porean zaun hokle-nhovrean ili tori Portugez bhas zanno zaunk zai asli.

Hem-i zait anik ek karonn Goem soddun Goeam bhair vecheak. Heam Ghanntaileam Bardexkarannim aplo katolk dhorm sambhall'lo khoro punn Portugez vo Eropi riti-rovixeo apnaunk na. Tim Bardezkarank sarko Bharoti lok dista nespan, uloupan, jevnna-khannan, riti-rovixen. Gaichem mas tim ozun khai na, zanttolle puddvem nestat, etc.

Az Shindudurga Zhi'learnin 11 ganvannim Konknni uloupi Goenkarank melltat tim Punneche Diosezint poddat. Hem Konknni lokachi ek novi diosez korcheli asa. Belganche diosezint 9 ganvannim him Bardezkarank melltat.

Heam Bardexkarannim Mhapxeche Milagr Saibinik vhorun Savantvaddi, Ratnagiri, Khanapura and Hal-karnni dovorlea ani thoin vohoda dobajeon to Saibinnichi Porob palltat.

Heam Bardezkarank legun, Kristanvponn ani Konknni bhas Ghanntar pavli. Tornnattim Moratthi and Kanada bhaso iskoleamnin andi kolejimmim xikleam zait punn aplea ghora ani aplea bhiton Konknnich uloitat and zaito bharoti riti logna-somoiar palltat. Igorzantli bhas mhollear Konknnich.

Az ami Bardezkarank Eropi koxi jietanv ani nestanv, nhoi tim Ghanntailim Bardexkarank. Heam Goenkarank modhem atam padri-madrin-chim apovnnim kirlotat. Heam Bardezkarannin Kristanvponn Ghanntar vhelem, thoin tem kirlolem, palolem, fulolem.

Karantlo Diaspora

Az porean Dokhinn ani Ut'tor Kanarant, Konknni uloupi kiristanvam assat tim soglim adlim Goenkarank. 1650-80 vorsam modhem Kanarant avchit hozaramnim Goenkar kiristanvam dixtti poddlim. Aplo ganv des soddun, Kannkonncan xim' utrun, him Goenkarank Karvara, Kumta, Kundapura, Honavara, Bhattkala, Mulkea and Munglura porean pavlim ani thoinch aplem pennem korun ravlim. Tannim Goem kiteak soddlem? Goeam dukhall poddlolo, Shod-Khatem (*Inquisition*) noveam kristanvank tras ditalem, Sambhajin (1683 uprant) Goen gheunk veddo ghatlolo — oslea prosongar tim Goenkarank Goem soddun gelim and Kanarchea *Diasporant* tankam dhondo mell'lo, pikall zomin mell'li (Mangalore History p-18).

Ghanntaileam Goenkarannim Mhapxenche Milagr Saibinnik vheli, toxinch heam-i Goenkarannim Milagr Saibinnik vheli and Munglura, Haliyal ani Kallianpura

dovorli.

Heam *Diasporant* asloleam asloleam xelliank sodhunk Goem san padri vetale ani vocho nasle tedna Romak san misionar ieunk lagle. Romak san 1766 vorsa Kanarant ek Bisp pavlo — Dom Thomas de Castro (1674-1684), ganvam Divaddecho, Tisro Goenkar Bisp Propaganda Khamteam pattoilolo. Jedna Maneavont Juzi Vas, ek misionar koso, Goeam san Kanara gelo tedna taka ho Bisp Munglura mell'lo ani hea Bispa khal khaltikaen Juzi Vaz vavrunk kobul zalo zorui Goenchea Bispachea nanvam Kanara gell'lo.

Afrikentlo Diaspora

Portugez Goeant amchea tornnatteank pott bhorunk upai naslo; Goent karkanne and dhonde nasle. Xet-kamot aslem punn xikloleank ofisammim kam' zai aslem. 18-vo xeddo sompot ietalo. Sumar 1890 vorsannim Brittitish Afrikent ag-gaddio vo reilvei ghatlolo ani haka lagun Brittiixank vavraddi zai asle ani he Afrikechea dexi lokam modhem mello nasle. Tedna Goenkaranchem (Bardezkaranchem) noxib ughoddlem. Teanch vorsammim Bardeza Inglez xikxonn suru kel'lem kiteak Portugez xikxonn pott bhorunk upkaro naslem. Chakreo asleo Brittitish Afrikent and Indient. Poilem iskol Bardeza mhollear Arporchem (St. Joseph High School) — hea sikolak don vorsam patthim xembhor vorsam bhorlim. Sanganvam *Mater Dei Institution*, honn 1909 vorsa dusrem inglez iskol kirlolem, Porra *Sacred Heart School* 1912 vorsa dixtti poddlem. Tea bhair Oidonea Xri Eduardo Soares chovttem inglez iskol ughoddto. Heam iskolank lagun Bardezkarank inglez xikxonn mell'lem ani chear vorg porean kad-doleank Brittitish Afrikent nokreo ani chakreo mell'leo.

Ani oxem astam amche Goenkar bhav aplo Katolk Dhorm gheun Afrikek vetat and Tanganika, Kenia, Uganda, etc., hea ganvannim aplo diaspora sthaptat. He Brittitish Afrikent amche Goenkar bore rigle, tizle ani vhold-vhold munis zale rajki toxem dharmik mollar. Povitr-Sobhen amchem katolk Goenkaranchi vavr svikar kela and tanka *Knights* mhoon porean bil'le dileat.

Inglandantlo Diaspora

Amche India vo Bharot Mata 1947 vorsa svotontr zatoch, Afrikeche-i des apunn svotontr zaunk cholvoll suru kortat ani team ganvantle Brittitish lok bhair sorun vetat. Atam Goenkaranchi fuddar kitem? Goeam vo Indiek ieunk te toiar nasle kiteak Afrikent dhondo kortale toslo Indiek melcho naslo, titli zoddui tankam mellchi nasli, toslem unch panvddeaillem somajik jivit mellichem naslem. Team Goenkarank Brittitish nagriki (citizenship) asli dekhun sompeponnim tanchem Inglandak vohun zatalem ani xekim te, aplea kuttumbak gheun, gele ani atam Inglandak pennem korun asat. Kedna-i aplo ganv polleaunk ani soiream-dhaireank bhattunk ti Goenm ietat. Zanttim asat tim ozun Konkani bhas uloitat punn tachim bhurgim ani natram Konkannichem kaim nokllot — Bhaxek lagun Konkannichi ghannt tutt'toli — Tim por-kim koxinch jietolim.

Kanadantlo Diaspora

Osleam kaim karonnak lagum kaim Goenkarank Kanadakui pavleam. Inglez bhas ani Brittitish nagriki tankam soglem sompeponn Kanadak dita. Eka kallar Kanadak iskolammim xikounk mestir zai asle tedna kaim amche Goenkar, B.A., M.A., B.Ed. kelole Kanadak gele. Kaim zonnem Inglandak thanui gelim ani oxem astam

anik ek Goenkarancho diaspora Kanadant utpon'n zalo.

Galfantlo Diaspora

Patthleam vorsamnim Galfantleam Arab desamnim petrol ani tel pikonk laglem; tem kaddunk vavraddi zai asle. Petrolak ani telak lagun Arab desamnim zaite torencho dhondo utpon'n zalo. Goenkarank ek novo surio udelo. Goeant xiklole tornatte ani tornattim aslim, Goeant and Indientui tankam kam' naslem, zaiti bekarki votali. Arab ddesamnim hi amchi bekarki ili suddavi keli jedna amche Goenkar Kuveitt pavle, Bahrain pavle, Qatar pavle Abu-Dhabi, Dubai, Sharjah, Maskatt pavle; Galfantli zaiti giresthai Goeam pavli, matiechim pronnim ghoram gelim, ximettichim novim ghoram ailim, lognak doti vaddleo, sogleank Galfantle nhovre manle. Goenchem orthik ani somajik jivit bodol'lem. Punn amche Goenkar Galfant sodanch pennen korunk gele na, ek dis te protun ieunkuch zai asle. Atam amchem Galfakaranche dis bhorle — ile-ile te ap-plea ganv-ghora portun ietat.

Brittish Indientlo Diaspora

Purtugez Indient Goenkarank pott bhorunk mello naslem. Dekhun tanche dolle Brittish Indiencher poddtat zhoim xharam utpon'n zatalim ani heam xharamnim udiog-dhondo chalu zatalo. Hea xekddeache suruvatek inglez iskolank lagun, amche Goenkar brittish Indient vavr korunk toiar zal'le. Eka-meka patthlean Goenkar, chodd korun Bardezche Goem soddun Karacheak (atam Pakistan), Mumboi, Punnea, Belganva, Kalkattea, Nagpura vavr sodhunk vetat ani magir ile ile thoinch pennen korun ravtat, uprant aplea bail-bhurgeankui vhortat. Poile dadleach vetale dekhun, Mumboi xhara odhik

korun, dadleanche kudd suru zatani te ozum chalu asat, magir bailanche-i kudd suru zatole.

Hea Karonak lagum karacheak, Mumboi, Kallkatteak, Punneant, Belganva, Goenkaracho Diaspora zolmota ani to ozun jivo asa.

Aplem pott bhorunk Goenkar pordesant pavle khore punn veta astana aplo bhavarth gheun te gele ani oxem asta Brittish Indient hanga-thoim katolkanche zome dixtti poddle, igorzo voir sorleo; heam Goenkar katolkank sodhunk, uprant Goeam san Goenche padri vetole.

Az heam Goeankaranchem kiristanvponn Pakistanant ani Bharotant eksomuch fulvont and follvont zalem. Vhoddle xikxit Goenkar monis poream, Goeam bhair utpon'n zale: Vokil vo Advogad, Iskolanche Prinsipal, Voiz, Pulis-odhikari. Konknni potram pream heam vosnukannim zolmolim. *Dor Mhoineachi Rotti* heam masik vo mhoinealem-potr 1915 vorsa Karacheak zolmolem. Zaitim anik dusrim portam Mumboi xhara zolmolim ani melim. *Udentechem Sallok* zaun asa poilem Konknni potr Mumboi xhara ani tem suru kelem Xri Cruz baban, ek Marnnekar (Bardez).

Katolk Igorz Matechi khobor kelear, amkam obhiman bhogta sangunk ki heam Brittish Indiecheam vosnukannim poile Goenkar Bisp dixtti poddle and tantle kaim zonn poilech Romak bhorlole Dusre Vatikani Vixv-Sobhent bhag gheunk pavle. Hea vosnukantleam Goenkaramnim Igorz Matek dog kardeal dile: Kardeal Valerain Gracias (Dramapurcho — Saxtti) Mumboi-cho Arsebis, ani Kardeal Joseph Cordeiro (Saloicho — Bardez), Karacheacho Arsebis.

Az porean Diasporant asloleam Bardezkaramnim 25 Bisp dile, Saxttikaramnin 2 and Tisvadkaramnim 2.

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PORTUGUESE PRESENCE IN WESTERN INDIA

JOHN CORREIA-AFONSO, S.J.

"Now the Great Map of Mankind is unrolled at once; and there is no state or Gradation of barbarism, and no mode of refinement which we have not at the same instant under our View."

— Edmund Burke to William Robertson, 9 June 1777

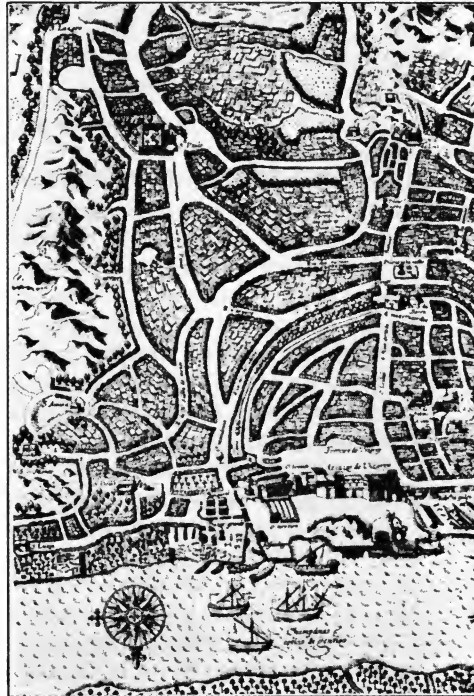
The above words of the great British statesman and orator have provided the title for a very interesting work of intellectual history published not long ago and dealing with British perceptions of the world in the Age of Enlightenment.¹ It endeavours to describe what Burke, his immediate contemporaries, and also previous generations going back to the late seventeenth century, saw on this 'map' of non-European peoples that was being displayed to them in maps, travel accounts and politico-philosophical treatises.

It is good to recall that little Portugal had an important part in unrolling the Great Map, especially in the fifteenth and sixteenth centuries, and we might almost say that the unrolling began with Western India, on whose shores terminated the European voyage of discovery of the sea route to India.

Nature and Importance of the Portuguese Presence

It is not our intention to deal here with the impulses behind the Age of Discovery. Let it just be mentioned that according to Charles Boxer it might be said that the four main motives which inspired the Portuguese were, in chronological order: (i) crusading zeal, (ii) desire for Guinea gold, (iii) the quest for Prester John, and (iv) the search for spices.² Our concern is rather with the character of their discoveries and conquests.

"The Portuguese," writes J.H. Plumb, "were, indeed, the pathfinders of Europe's seaborne empires. Their charts and sailing



Top, Vasco da Gama, who discovered the sea route to India; bottom, Map of Goa, 1596. (from J.H. van Linschoten's *Itinerario*)

directions became the finest in the world. Indeed, the greatest intellectual contribution which the Portuguese brought to Europe through their seafaring was geographical knowledge and navigational exactitude."³

It was the Portuguese discoveries of the fifteenth and sixteenth centuries that not only extended the limits of the world known to Europe, but contributed greatly to its more accurate representation. At the end of the fifteenth century a revolutionary cartographical innovation was made with the introduction of a scale of latitudes, and subsequently, following the great discoveries, Portugal became the European centre for geographical and cartographical knowledge. The famous Cantino planisphere (1502) is the earliest dated map to delineate the Portuguese discovery of India, and thereafter the Portuguese maps depicted the Indian Ocean and South-East



Asia with increasing detail and precision.

But the Portuguese did not just sail and chart the seas. They also traded, and conquered and settled lands. The dominion of the Portuguese on the coasts and seas of Africa and Asia is essentially and peculiarly connected with the beginnings of that maritime expansion of Europe and Christendom which, above all else, marks off the modern from the medieval world.

Here indeed was the beginning of a New Age, for before the Iberian discoveries the most striking feature of the history of civilization was the dispersion and isolation of the different branches of mankind. "It was the Portuguese pioneers and the Castilian conquistadores from the western rim of Christendom, who brought together, for better or for worse, the widely sundered branches of the great human family. They thus first made humanity conscious, however dimly, of its essential unity."⁴

This unity was made more real by the bonds of trade. Though much is said and written about Portuguese discoveries and conquests, it is often forgotten that they also launched a major commercial revolution, linking East and West into what became in time a single global system of exchange. Not only were the two hemispheres brought closer to each other, but the European merchants engaged in the coasting trade also helped to bring part of Asia close to one another, joining India, South-East Asia, China and Japan.

Noteworthy also is the difference between the Portuguese experience in Asia, and their own in Africa and that of the Spaniards in South America. "The Portuguese showed Europe how to trade profitably in areas with advanced civilizations and strong indigenous governments."⁵ Though the Portuguese were not devoid of injustice and cruelty in their relations with native princes and their peoples, their relations with native rulers were basically of mutual recognition, and even of 'cousinly' friendship.

We underline finally the long duration of the Portuguese presence in Western India. They were the first Europeans to establish themselves in India, and the last to leave. Almost exactly **four-and-a-half centuries** passed between the conquest of Goa (1510) and the lowering of the Portuguese flag in that territory (1961). In this time they also cast deeper roots in the land than did the Dutch, the English and the French elsewhere in India.

Features of the Portuguese Presence

Contrary to popular belief, probably owing its origin to the Portuguese chroniclers lauding their country's naval and military feats, the Portuguese were in fact more concerned with trade than with conquests. "The principle laid down by Albuquerque was always adhered to. Portugal must only hold key fortresses and trading factories. She must rely on naval power to defend them. Territorial empire was beyond her powers and would be unprofitable."⁶ According to Boxer, there were probably not more than 10,000 able-bodied Portuguese in all Portuguese overseas territories in the sixteenth century. It would have been foolish for them to believe that India could be conquered and held by such small

numbers. And so the high-sounding term *Estado da India* (State of India) in fact designated basically a series of posts along commercial sea-routes controlled by Portugal in varying degrees. With the decline of this control in the sixteenth century, and the rise of the Dutch and English navies, the *Estado da India* declined rapidly to a shadow of its former self.

If the commercial motive prevailed over the military and political how did it fare with regard to the evangelical or missionary? The reported answer of Vasco da Gama's men when questioned at Calicut about the reason for their long journey is well-known. "Christians and spices" they allegedly replied. This close association between God and Mammon, remarks Boxer, formed the hallmark of the empire founded by the Portuguese in the East, and, for that matter, in Africa and in South America. And much earlier Busbecq commented drily that religion supplied the pretext and gold the motive for the Portuguese expeditions.

We cannot here study in detail Portuguese religious policy in their overseas domains, and the vexed question of forced conversions. Boxer's conclusion seems to be a fair one: "The Portuguese did not seek to impose Roman Catholic Christianity at the point of the sword, but they did seek to foster their religion through coercive and discriminatory legislation."⁷

Pertinent to this matter is also the

fact that from the beginning the Portuguese colonies were directly administered by the Crown, and not by any East India Company, though there was indeed a Portuguese effort to form a joint stock company to conduct trade with the East in the seventeenth century.⁸ Even in the sixteenth century private participation accounted for a significant portion of the Portuguese East-West trade. One of the chief causes of this private trade was the poor pay of Portuguese soldiers and officials in the East, which led everyone to become something of a merchant, often with official sanction in the form of a grant of trading voyages in lieu of better salaries.

Direct administration by the Crown also meant that the vicissitudes of the government in Lisbon affected policies and problems in Portuguese India more directly and seriously than did changes in Amsterdam and London with respect to the Dutch and English possessions. This was of special importance at the time of the union of the Portuguese and Spanish Crowns from 1580 to 1640.

It is often claimed that there was no colour-bar or racial discrimination in the Portuguese colonies. This is an exaggeration. It is true that they were usually more liberal in this respect than the Dutch, the English or the French. On the whole the Portuguese rulers took the line that religion and not colour should be the



Jesuit church and convent in 17th-century Diu.

criterion for full Portuguese citizenship, and that all Asian converts to Christianity should be treated as the equals of their Portuguese co-religionists. Yet the religious orders in the Portuguese possessions would not admit non-whites to their ranks for a very long time. And among the Portuguese in India themselves odious distinctions were made between the *reinois*, those born in the reino or Portugal itself, and the *Indiaticos*, those born in Asia of Portuguese parents. Moreover, slavery was an important pillar of the Lusitanian empire.

In India the Portuguese kings usually favoured the policy of interracial marriages which had been initiated by Albuquerque after his conquest of Goa in 1510. There were few white women in the *Estado da India*, and many Portuguese men entered into either regular or irregular unions with Asian and Eurasian women. The offspring of these unions generally remained loyal to the Portuguese Crown and the Catholic religion, and it is sometimes held that they formed the basis of the Portuguese power overseas. Yet what is surprising is the relatively small number of Indo-Europeans or *mesticos* to be found in India today. Portuguese surnames, let it be noted, do not necessarily mean Portuguese descent, since such surnames were given to converts at the time of baptism, irrespective of their race.

Another reason for the greater permanence of Portuguese influence in Asia was the wide and deep acceptance of their language which became a commercial lingua franca in the East. Even the Dutch, who beat the Portuguese at sea, found that it was futile to take drastic measures against the use of Portuguese, which was "an easy language to speak and easy to learn". And it is said that Clive, who was never able to give an order in an Indian language, spoke Portuguese with fluency.⁹

Landmarks

Vasco da Gama embarked at Lisbon in a fleet of four vessels on 8 July 1497, and sighted India on 18 May 1498. Two days later he dropped anchor a few miles north of Calicut, at the port of Capocate. It was not till the end of the month that he was received by the Samorin, who was far from impressed by the gifts da Gama had brought, but seemed pleased at



Portuguese Nao (Great Ship) from the Atlas.

the contents of the letters of which he was the bearer.

This is not the place to go into the details of the further Portuguese exploration of the south-western coast of India. Vasco da Gama was followed by Pedro Alvares Cabral in 1501. Cabral was embroiled in a quarrel with the Samorin, and learning that the ruler of Cochin hated him and was eager to do business with the Portuguese, he called at Cochin, established friendly relations there, and loaded a cargo of pepper. He then called upon the *raja* (king) of Cannanore, also rich in pepper, because he came to know that this prince too wished to escape the Samorin's domination. Cannanore was thus drawn into the Portuguese sphere of influence.

But the most important event in the establishment of the Portuguese *Estado da India* was the capture of Goa from the forces of the Adil Shah of Bijapur in 1510. "Although it was King Manuel and his advisors who had selected Goa, its conquest was in keeping with Albuquerque's ambitions for creation of a powerful and permanent Portuguese imperium in India."¹⁰ Goa provided the Portuguese with an excellent natural harbour and a base of operations better situated than Cochin. It also made the Indian rulers believe that the Portuguese meant to stay, and that they were now an Asian imperial force.

The Portuguese were moving northwards along the west coast. They had visited Bassein in 1509. In 1526 they established a small and insecure factory there. Becoming more ambitious, they made some raids on the town in 1530 and 1531, and two years later stormed and

demolished the small fort the Sultan of Gujarat had built there. Thereupon Sultan Bahadur Shah sought peace, and ceded Bassein to the Portuguese, who also acquired other neighbouring areas, including Bombay (1534).

Conclusion

One has only to travel down the west coast of India in order to note the impress of the Portuguese presence. Religion, language, architecture, music, cuisine — these are some of the areas in which we can find Lusitanian traits. Like other European powers, the Portuguese were guilty of aggressiveness and exploitation in their relations with country, but they also made an enduring contribution to its culture, one that has lasted after its empire has vanished. "At a terrible cost Portugal opened the doors to a wider world, one that she could neither dominate nor control; with history's usual malice she was quickly overthrown and left moribund, a pensioner in the world stakes; possessing enough for survival, too little for glory... And yet indelibly her name is written across the world's history: an extraordinary achievement for so small, so poor a country."¹¹

NOTES

1. P.J. Marshall and Glydhwir Williams, *The great Map of Mankind*, (London 1982)
2. C.R. Boxer, *Four Centuries of Portuguese Expansion, 1415-1825: a succinct survey*, (Johannesburg 1961)
3. In C.R. Boxer, *The Portuguese Seaborne Empire, 1415-1825*, (London 1969), xxiv
4. Boxer, *Four Centuries*, 1
5. D.K. Fieldhouse, *The Colonial Empires from the Eighteenth Century*, (New York 1971), 138
6. *Ibid.*, 139
7. Boxer, *Four Centuries*, 37
8. See Chandra Richard de Silva, "The Portuguese East India Company 1628-1633", *Luso Brazilian Review*, 2 (1974) 152-205.
9. See J.B. Harrison, "The Portuguese", in A.L. Basham ed. *A Cultural History of India*, (London 1975), 2
10. Bailey W. Diffie and George D. Winius, *Foundations of the Portuguese Empire 1415-1580*, (Minneapolis 1977), 251
11. J.H. Plumb in C.R. Boxer, *The Portuguese Seaborne Empire*, xxvi

One of the words of appreciation the early Portuguese had for Goans of their time was *Capaz*, which means capable.

After conquering Goa from the Sultan of Bijapur, Afonso de Albuquerque, (*O Terribil* — the Terrible), a cognomen bestowed on him by his awed contemporaries, and which he seemed to have accepted as a handsome compliment, wrote back to his king to the effect that the native “men and the women”, were very capable.

As gunsmiths the Goans were as good as the Bohemians, for Bohemia then was in the serious and profitable business of selling arms to all manner of European adventurers.

In Albuquerque's reckoning, the Goans were also capable makers of fine musical instruments, and of “almost anything the human mind could think of”. It is obvious from these statements that Albuquerque often succumbed to first impressions. His first letter to king Dom Manuel I shows his ecstasy at finding in Goa *Mulheres alvas e beles* (fair and lovely women). However, later research revealed that these women were not really Goans but Turkish and Persian mistresses and concubines abandoned in their zenanas and seraglios by the defeated Muslim warriors.

In course of time, many other lesser mortals than the great Albuquerque have expressed their opinions on Goans and their virtues in the most generous terms — capable and honest, hard-working and god-fearing, loyal and reliable, and, undoubtedly, jovial and resourceful. Perhaps these compliments some of the assumptions Goans have about themselves. One of them is *ami te ami* (none like us). There is, however, lot of truth in it.

Since I have been busy finalizing the manuscript of my new book on music and musicians of Goa, I could not devote more time to prepare this piece on what foreign observers have said or written on Goa. Or else, I could have filled reams of paper.

Some months ago, I introduced a Canadian academician, Réchard Gool, to Kenneth Griffith, the British actor and film-maker who has recently turned into author. Réchard was informed by another Canadian academician, Dr. Milton Israel, of Toronto University, to seek me out when in Goa. Kenneth loves Goa. Since first coming down to Goa many

years ago to work on the movie *The Sea Wolves*, Kenneth has been a frequent visitor. I too was involved in the production of the movie and that's how we first met.

The day Kenneth, Réchard and I met, Kenneth was unusually bellicose, absolutely furious at the Indian bureaucracy. He had done a film on Jawarharlal Nehru, the late Indian prime minister, and he was still to be paid for this work. While Kenneth believed the bureaucrats were turning India into a fascist state, Réchard had a different opinion. Though Réchard himself had bitter experiences when dealing with Indian bureaucrats, he thought they were no better than the British bureaucrats.

It was the slovenliness and venality of Indian bureaucrats that depressed him. He thought that unless there are racial theories and doctrines in prac-

decided to call it a day but not before agreeing to meet again on the weekend at Colva beach. Both, however, promised not to discuss history, politics or philosophy but just laze in the lovely Goan sun, bathe in the calm waters and lunch on fresh sea-food. A sane decision!

Kenneth and Réchard may have discovered Goa lately, but there were many before them who fell in love with this beautiful land. To the noted novelist Aubrey Menen, Goa, perhaps, is, “the last place in the world where one still can eat fresh food.” The former prime minister of Canada, Pierre Trudeau, delightfully *goanized* himself when he was there during the Commonwealth Heads of Government Meet (CHOGM) retreat. He had *feni* for sundowners and fish curry with his main meals. But unlike most Goans, he was

MARIO CABRAL e SA

CAPAZ

tice, a state cannot be termed to be fascist. And such theories are non-existent in India. In his view, fascism in Germany was, to an extent, the revenge of lower-class peasants against sophisticated urbanities.

Kenneth and Réchard could not agree on the subject of fascism. They

figure-conscious. He ran every morning on the Candolim-Calangute seashore leaving local pot-bellied security personnel panting and out of breath.

Pierre also made eyes at pretty women not only at the hotel he stayed in but everywhere he saw them. He



Goan musicians of yesteryears.

heard Mass at the Bom Jesus Basilica and stood solemnly in line for the Holy Communion, just like many other humble and devoted Goans did in that Sunday congregation.

Queen Beatrix of the Netherlands came to Goa to rest — “just that”. She even declined the governor’s invitation for dinner. She wanted to be left alone during her Goan holiday.

The rock group Ossibissa went into raptures at the beauty of Goa. What fascinated them more than the natural landscape was the hospitality and lifestyle of the people. The group played in strength at the inaugural of a small tavern on Bogmalo beach, opposite the Oberoi hotel where they were staying. The tavern has since been known as Bar Ossibissa.

But on an occasion such as this convention, it would be apt to remember those Goans who left Goa to build a world of their own. Mozambique’s history, usually written from the Portuguese point of view, portray Goans such as Francisco Barreto (16th century), Pedro Caetano Pereira and Gonsalo Caetano Pereira (18th century) as men of few scruples. Their loyalties to the warring Portuguese and the natives sea-sawed to suit their personal needs of the moment. They certainly were great adventurers.

Pedro Pereira conquered the entire Makanga. The Africans called him *Chamatowa*, a word which arguably translates as “the defeater”, though he considered himself as “a great conqueror”. Gonsalo Pereira raided the Sena and crowned himself as its ruler. Known as *Dombo - Dombo* (the Terror), Gonsalo’s daughters from his many wives were called *Damas do Bonga*. Truly, they gave themselves airs of grand ladies.

In his Paris despatches to *Diario de Noticias* in 1916, a Portuguese journalist, Xavier Carvalho, mentioned that he had met a Goan (whom he preferred not to name) from Panjim staying in Paris since the 1899 Exposition. This Goan had been educated in Bombay and had drifted through Russia, Italy and England. He was extremely erudite, or so Carvalho thought. He could quote (in the original language) Byron, Baudelaire, Camoes and was well-versed in Greek philosophy. Yet, he lived off selling trinkets and little bottles of perfume.

Another Goan, Custodio Luis de



Goan bandmasters of an era gone by.

Miranda, from Loutolim, went to Brazil to continue his studies as he found that his *gaguês* (stutter in Portuguese) disqualified him for priesthood, for a priest was expected to preach fluently and sing in a clear, ringing voice. Misfortune awaited Custodio even in Brazil. In those troubled times (1831), a relative in whose care Custodio was entrusted was in the thick of the then raging political upheavals. So, Custodio had to fend for himself. He started teaching music, an unlikely profession for some one who had been disqualified in Goa for his inability to sing. He further proved himself to be a remarkable man, earning a degree in medicine from the Rio de Janeiro University and, from all accounts, lived happily for many years.

In a booklet on Goan emigrants, Dr. Antonio Peregrino da Costa mentions that Fr. Heglin S.J. had disclosed at a lecture in the 1900s (“about 50 years ago” since the booklet was published in 1956) that Earl Claire, the then governor of Bombay, recruited French *maîtres* to teach Goan cooks the secrets of French cuisine as the governor rated Goans very high in this art and wanted them to improve their skills.

Dr. Costa also mentions that when an Italian opera company visited Bombay it was in need of 12 violinists to accompany the lead Italian violinist. An advertisement was inserted in the local newspaper and a Goan, Cipriano Saldanha, promptly responded. The Italians were amazed that the other respondents too were Goans.

During the British Raj (rule), many Goan musicians were employed in bands that played for the governors, maharajas and the noble Englishmen.

A lawyer Augusto Cruz, from Sanguolda, was a brilliant pianist that came to the notice of the German leading the band at Lord Curzon’s palace. Later, Augusto devoted himself entirely to music, went to England and studied under Mathey. He, eventually, taught at the London School of Music.

Some of the Goans who did service for the Indian princes were: Dominic Fernandes, the first violinist in the orchestra of the Raja of Mysore; Gelasio Souza led the band of the Maharaja of Rawa; C. Lobo was the leader of the private orchestra of the Governor-General of Bengal; Tolentino Ferrao led the Army Band of the Nizam of Hyderabad; Antonio Felipe de Fonseca led the orchestra of the Raja of Baroda. It is found mentioned that Salvador Pinto led the “Victoria” Band, one of the first to make its presence on the Indian entertainment scene.

Many rich Goans converted their homes into centres of communal “reunions”. One of them was Ernesto José Soares, from Salvador do Mundo, who having earned lot of money in his cotton business in Bombay moved to England. He married an Englishwoman. He was later knighted. His son, José, became the first Goan British Member of Parliament and was appointed a junior minister, the Junior Lord of Treasury. Another wealthy Goan, Miguel de Lima settled in Naples where he could live in luxury and indulge in his passion for music.

As in the past, Goans, be they in Goa or elsewhere, continue to display an immense sense of ethnic pride. And the tribute *capaz* holds true for the Goan today as it was centuries ago.

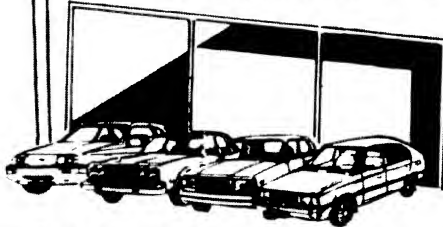
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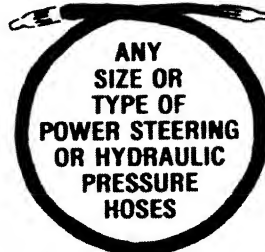


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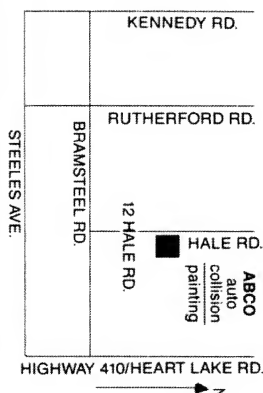
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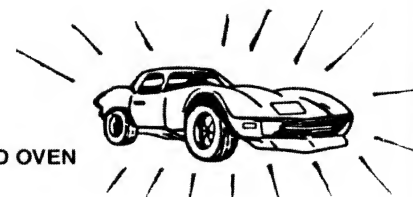
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MIRA MASCARENHAS



Clockwise: Top, wedding scene from M. Boyer's Ekuch Rosto; an attempted rape in a khell-tiatr; Seby Coutinho and Betty Fernandes in a romantic mood; Antonette (far left), Ophelia (centre) and Philomena (right) promotes women's liberation; Prem Kumar and Ophelia in Dukh; Lotlikar watches as Shalini touches Premanand's feet in Jacinto Vaz's Dadagiri.

Today, people in Goa have a choice of theatrical fare in at least three languages: plays, operettas and musicals in English, Marathi dramas, and the Konkani stage. The first is normally patronised by the English-speaking "upper classes" and students, the second by the Hindu majority, both the educated and the illiterate, and the third by all sections of the population, since Konkani is the mother-tongue of Goans.

There are also seasonal festivals, providing dramatic and musical shows in the languages of the settler and worker groups from other parts of India. These are usually connected with the main religious festivals of the groups concerned, such as *Onam* for the Malayalis, *Durga Pooja* for Bengalis, and so on. Add to these the annual folkloric festivals, like the Shigmo celebrations or the Mando

festival, visiting classical and non-classical artistes and troupes from other parts of India and the world, and one cannot help but come to the conclusion that Goans love show business, they certainly do!

It wouldn't be surprising if the dramatic Muse was a native of this lovely land of ours. Singing, dancing, and acting come naturally to most Goans, and those who do not have the chance to pursue these arts positively enjoy watching others perform. The time has not yet passed when, as down the centuries, large Hindu audiences sit through the night on carpets or mats, listening spellbound to tales of heavenly heroes or mythological happenings, dramatically recited in song by an expert story-teller. How much more effectively can drama replace the story! As each spectator identifies with the characters on stage, the night slips by

without weariness.

Comfortable theatres may not be demanded by urban dwellers, but they are not essential. A centrally cleared space or rough wooden platform for the actors will suffice. Elaborate stage settings and advanced techniques are welcome, but not really indispensable for those with an imagination. Indeed, the Goan theatre suffers perennially from a paucity of funds and advanced knowledge of stagecraft, but that does not seem to deter anybody.

There is certainly no lack of histrionic talent, and production is quite prolific. Of course, we refer primarily to the Konkani stage. This includes play along the lines of Marathi drama, both comedy and tragedy, the *tiatr*, and folkloric usually musical. The plays are mainly the effort of Hindu intellectuals, with an appeal for the Hindu masses. *Tiatr* caters

to the bulk of the Catholic population, and folklore to all, though each section of the people has its own distinctive branches of folklore.

A glance into the history of the Konkani stage reveals that *khell* and *zagor* have been around for a long, long time. In fact, similar entertainments exist in neighbouring states like Karnataka, which have been traced to the Goan tradition. The tradition *khell* is an amalgam of folk drama and song performed by a group of itinerant players in the open air, often in the courtyard of a local patron's home. It is usually connected with the Spring festival, i.e. *Shigmo* for the Hindus, *Intruz* or Carnival for the Christians. Costumes are minimal, sets and props non-existent. Nevertheless, it is an important form of entertainment inasmuch as it provides a rural forum for the ventilation of social grievances, criticism of the local gentry or politicians, the expression of popular aspirations, all presented with earthy humour and village wisdom.

The *zagors* of the peasant *Gaundis* and *Kundbis*, Goa's oldest ethnic settlers, are in similar vein, with even sharper satire. They were frowned upon in colonial times, because neither Church nor State nor powerful landlord were spared on such occasions by these hard-working, often exploited but independent-minded folk. The language used was vituperative, often enough, and several archbishops tried religious legislation to stop these all-night spectacles, "whose last name is Vulgarity and middle name Obscenity!"

Modern Konkani *tiatr* is a direct descendant of the *khell* and *zagor*, although far more sophisticated and refined. The word *tiatr* comes from *teatro*, the Portuguese word for theatre, and reminds one of the Portuguese *revista*, a variety entertainment along the lines of English music hall. The usual pattern of programming is a dramatic plot, broken up into acts by songs and skits. The latter have nothing to do with the action of the play; they either provide comic relief, or they carry on the older traditions of criticism and moralising. We are told by a researcher that in its present form, the *tiatr* came to Goa from expatriate Goans in Bombay. The performances are replete with social satire and topical merriment. All the burning issues of the day find a place either in the main play or in the *cantaram* (songs), no foible of authority is spared a lampooning.

Since it is the content of the song that matters, the *cantaram* do not hesitate to



Joao Agostinho Fernandes: Father of modern Konkani tiatr.



Souza Ferrao: He spanned over two decades on the Konkani stage.

adopt or adapt any tune that comes their way, Western or Eastern, so long as it suits the lyrics. The repetitiveness, like that of *zagor* or *khell* songs, would bore you to tears if you did not understand the words; but the normal crowded audience is eager to listen to as many verses, — prepared or impromptu — as the artiste is willing to sing.

Since a "band" of western musical instruments usually accompanies these songs, the tunes are generally imported. Often, untrained talent employs such ingenious devices to transform an imported tune into Goan melodic idiom — changed stress here, a lengthening out of notes or modulation in rhythm there — that it becomes well-nigh unrecognisable. Some of these *tiatr* tunes have attained such popularity that they have passed into the more permanent folkloric realm of *dulpodam*. For, though *tiatr* is undoubtedly a folkloric expression of popular culture, it has the inevitable transience of most topical stage performances.

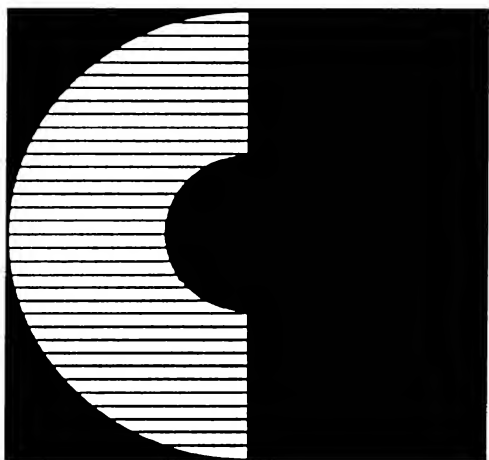
More enduring are the folksongs and dances that have passed into the repertoire of the people after having stood the test of time. Goans have whole bodies of song connected with births, marriages, religious festivals and social get-togethers. Experts tell us that we have at least 30 distinct types of folksong. Any occasion, you might say, is good enough for a song! Since 1961, liberation from the colonial yoke has sharpened the Goan's pride in his own cultural expressions and language, and folkloric performances have come to occupy an important place on the Goan stage.

Through its Kala Academy, the government sponsors regular shows in Panaji, the capital, and festivals in var-

ious districts of Goa, with the laudable purpose of encouraging local folkloric traditions in dance, song, costumes and musical instruments.

A typical programme might include the stick dance of the long-skirted mountain milkmen, the vigorous *fugddi* of peasant *Kundbi* women, the mock horse-riders (*Ghodde-modni*) recalling ancient invasions into Bicholim, or Canacona's *goff*, in which a fascinating weavig and unweaving of coloured strands accompany the dancers' movements. Certainly, on the programme would be the more popular Goan Christian's contributions to the territory's folklore, such as the *Deknni* and the *Mando-dulpod* sequence, classical Indian *mudras* (hand movements) illustrating the *Deknni* dancer's story, and poetical dignity indicating the *Mando's* genteel origins. It should be interesting to discover why Goans have come to regard *Mando* as their most representative branch of folklore. The *Mando* performances held in places as far apart as Toronto, Nairobi and Bombay are a veritable opinion-poll in song. In Goa, a Mando Festival is held annually, drawing competitive groups from all over, and generating both talent and controversy.

We cannot leave this broad picture of the Goan theatre without a mention of the many English plays, musicals, rock operas and "beat" shows that have recently been coming to Goa from Bombay and abroad. Like everywhere else, they cater mainly to the well-to-do young. It is to be hoped that Goan theatre will benefit from their more advanced stage techniques and brilliant showmanship. Flourishing Konkani *tiatr* already evinces signs of doing so.



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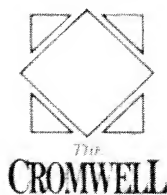
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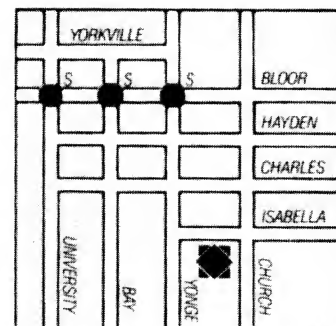
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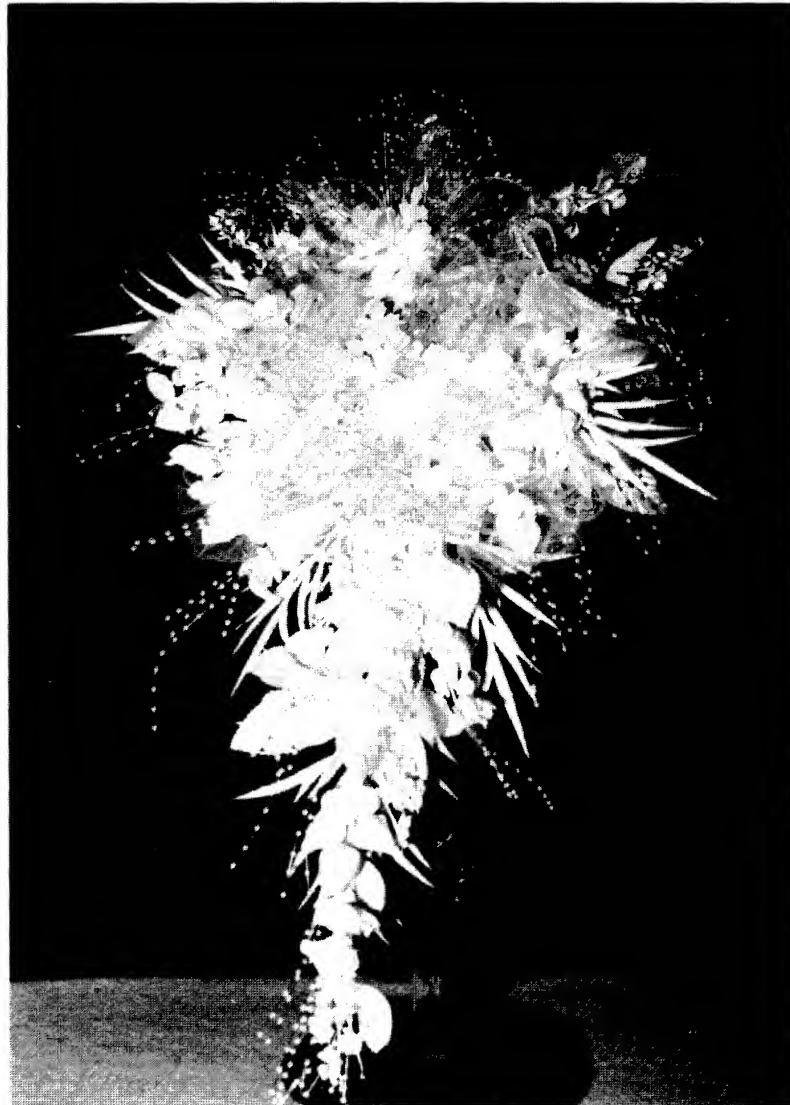
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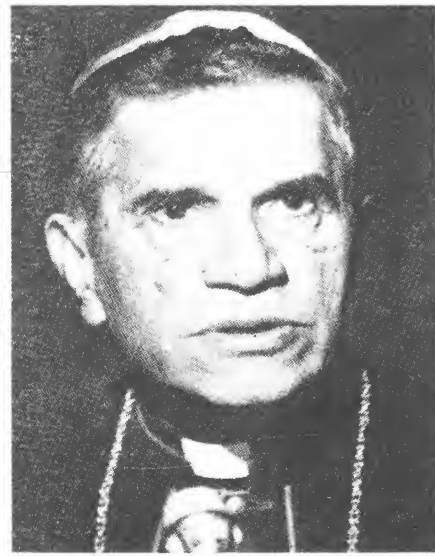
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In the Lord's service: Left, Joseph Cardinal Cordeiro, Archbishop of Karachi; right, Angelo Fernandes, Archbishop of New Delhi.

Goans also carved their niche in government service and in business with equal flare and enterprise. Giant projects such as The Indian Life Assurance (later called Ideal Life Assurance) and the India Flour Mills still survive as monuments to their entrepreneurship.

In real estate, Goans have left a near-permanent imprint on the map of Karachi. One of the city's prime residential areas — Cincinnatus Town — is named after Cincinnatus D'Abreo, an outstanding leader. Decades later, another young Goan, Jerome D'Silva, now living in Toronto, engineered and developed the Hussain-D'Silva town. And one of the city's main arteries, Britto Road, honours a former municipal councillor and businessman, the late Louis Latin Britto. Pedro D'Souza Road honours another great land developer.

PETER FRANCIS

The Karachi Goans

The history of Goans in Karachi parallels that of the city itself, which was founded and occupied by the British in 1839. Soon after, the first batch of Goans streamed into the city which showed early promise of becoming a major commercial, aviation and military centre with excellent prospects for employment.

With their Western orientation, Christian faith and adventurous spirit, they fully qualified for the challenging opportunities that lay ahead in this newly-acquired area of the British empire. Thus, the early Goan settlers achieved instant success. They also set about quickly to enjoy the cultural and festive life of the motherland they left behind.

As the Goan population grew so did their investments and contributions to city life, and very soon was formed an organized association with an impressive building to house their cultural and recreational activities. Starting in 1886 as the Goan Portuguese Association (G.P.A.), it was given a new name, Karachi Goan Association (K.G.A), in the 1930s to better reflect the realities of time and their allegiance to their new homeland.

The present K.G.A. building, erected in 1905, was the pride of the Goans. It

was an architectural triumph, providing the city with one of its best known landmarks. Beside, it helped in centralizing the cultural and social activities of the community at a conveniently located place. In 1926, the august D'Cruz Pavilion, the centrepiece of a large sports complex known as the K.G.A. Gymkhana, was erected on a 28,000-square yard plot of land less than a mile away from its main hub.

Equipped with first class facilities, the K.G.A. soon took on the sophistication and popularity of large entertainment centres and music halls. A series of operas and plays and musical performances were staged.

But the greatest successes were in the religious field, providing India and Pakistan with their first native-born cardinals and bishops. Heading the list is the late Valerian Cardinal Gracias, Archbishop of Bombay, followed by Joseph Cardinal Cordeiro, Archbishop of Karachi, and Archbishop Angelo Fernandes of New Delhi.

After the partition of India into India and Pakistan, many Goans gained top positions in government service. After being a judge of the Sind Chief court, C. M. Lobo was appointed member of the Public Services Commission. He was also a delegate to the United Nations in 1949. H.T. Raymond sat on the bench of



Left, H.T. Raymond was a judge at the West Pakistan High Court; right, Jerome D'Silva developed a famous township before coming to Canada.

the West Pakistan High Court, Frank D'Souza served on the Indian Railway Board, Joseph D'Mello was appointed chairman of the Pakistan Railway Board and Sydney Pereira rose to the position of chairman of the Pakistan Atomic Energy Commission.

In the sphere of sport, Goans made no small contributions. Peter Paul Fernandes was a member of the Indian hockey team for the Berlin Olympics in 1936 and Jack Britto represented Pakis-

tan at the Helsinki Olympics in 1952. Mennino Soares represented Pakistan in badminton and Dr. Michael Rodrigues was Pakistan's number one in table tennis. Wallis Mathias and Antao D'Souza played for Pakistan in Test cricket.

During World War II, many Goans took up service commissions in the armed forces and some attained the rank of colonel. One of them, Eric Vaz, later became a general in the Indian army. The Auxiliary Forces (volunteers) man-

ning the fortified naval base at the entrance to the Karachi harbour was almost entirely recruited from among the Goans.

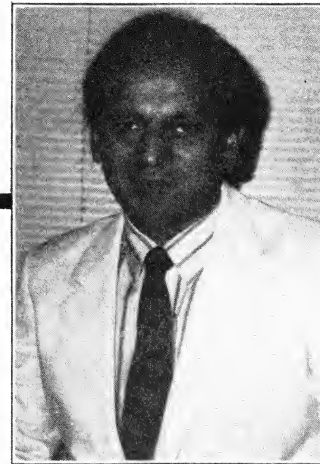
As Goans continue to emigrate to other countries, it won't be long before the final chapters of their history are written. When that happens, it will be a sad requiem for the community that has provided outstanding personalities in the progress and development of Karachi, in particular, and Pakistan, in general.



Mennino Soares represented the country in badminton.



Jack Britto wore national hockey colours.



Dr. Michael Rodrigues was numero uno in table tennis.

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The Portuguese conquered Tiswadi, the central portion of Goa in 1510 (which was 16 years before Babar, the founder of the Moghul Empire, won the decisive battle of Panipat). Apart from being the first Europeans in India, the Portuguese have the distinction of introducing many items for the first time in India: tobacco, cashew, pineapple, papaya, potato, and even that most distinctive ingredient of modern Indian cuisine, namely, hot pepper.

They brought to India the first printing press in 1556, a hundred years after it was first introduced in Europe. In the following year, they printed *Doutrina Christa*, a work on Christian doctrine prepared by Francis Xavier, the famous Jesuit saint whose body is still preserved in Goa. No copies of his *Doutrina Christa* have survived, however. The earliest surviving work printed in India is *Compendia Spritual da Via Christa* — again, a religious work on Christian life. It was printed in Goa in 1561, five years after the press was first introduced there. The only existing copy of this work is found in the New York Public Library. Since the Portuguese were the first Europeans to arrive in India, it is not surprising that they prepared the first European grammars and dictionaries for several Indian languages.

The Portuguese also brought to India the first Englishman: Thomas Stephens, who arrived in Goa in the garb of a Catholic missionary in 1579. Thomas Stephens was a remarkable polyglot. He wrote an epic poem in Marathi on the life of Christ, usually referred to as *Christapurana* which was first printed in 1616. He prepared a work on Christian doctrine in Konkani (*Doutrina Chrstan*) which was printed in 1622. He wrote a grammar of Konkani called *Arte da Lingoa Canrarim* in Portuguese which was published in 1640. Stephens wrote letters to his relatives in England in English and Latin. In addition to Stephens' *Arte da Lingoa Canarim*, I should mention among the early (i.e. 17th century) Portuguese grammars of Konkani, two other noteworthy works: *Gramatica da Lingoa Bramana* written by Christovam de Jesus in 1635 and *Gramatica da Lingoa Bramana* of Gaspar de Sao Miguel, also written about the same time. Neither of these works was printed. Their manuscripts are found in the

EARLY KONKANI GRAMMARS AND DICTIONARIES

ROCKY MIRANDA

Marsden Collection at the Library of the School of Oriental and African Studies, London. Konkani is referred to as "Canarim" and "Bramana" in the works of this period.

The Kannada influence in Goa (particularly, the prevalence of the Kannada script) at that time must have something to do with the misnomer "Canarim". The term "Bramana" is used since the dialect of the local Brahmans was accepted in these early works.

Several Konkani-Portuguese and Portuguese-Konkani dictionaries or Vocabularios were prepared by the Portuguese in the 17th century. None of them was printed, however. The manuscripts of the works are available in Lisbon, Rome, and Goa. Among the Goan manuscripts, we have Diogo Ribeiro's *Vocabulario da Lingoa Canarim*, compiled in 1626. Two manuscript copies of both his dictionaries are available in Goa: one in the Central Library, Panjim (for-

merly, *Biblioteca Publica de Noa Goa*) and the other in the Goa Archives. There are also three anonymous dictionary manuscripts in Goa: one Konkani-Portuguese and two Portuguese-Konkani. Among the items in Lisbon, one Konkani-Portuguese dictionary manuscript called *Vocabulario da Lingoa Canarina com Versam Portugueza* was published in a facsimile edition in 1973 by the *Junta de Investigacoes do Ultramar*. It is an anonymous work and has no date. However, a close examination of this work reveals that is a revised and enlarged version of Diogo Ribeiro's *Vocabulario*. The Ajuda Library in Lisbon has a manuscript entitled *Vocabulario da Lingoa da Terra, composto pelo Padre Diogo Ribeiro* which includes both Konkani-Portuguese and Portuguese-Konkani volumes. What we have here, however, is not just another copy of Ribeiro's *Vocabulario* but another revised version. The Biblioteca Nacional of Lisbon has two Portuguese-Konkani dictionary manuscripts. There is also a Portuguese-Konkani dictionary manuscript in Rome entitled *Vocabulario Canarim com Alfabeto Portuguez*.

I will present here a few more details concerning the *Arte da Lingoa Canarim* of Thomas Stephens and the *Vocabulario da Lingoa Canarim* of Diogo Ribeiro. The full title of Stephens' *Arte* is *Arte da Lingoa Canarim composta pelo Padre Thomaz Esteuao da Companhia de Jesus e acrecentada pello Padre Diogo Ribeiro da mesma Copanhia e nouamente revista e emendada por outros quairo padres da mesma Comapanhia*. A manuscript of the original *Arte* is at the School of Oriental Studies. Its date is not known. The printed version, however, appeared in 1640, 21 years after the death of Stephens and seven years after the death of Ribeiro who revised Stephens' *Arte*. Only three copies of the 1640 edition are known to exist: one in Lisbon (Biblioteca Nacional) and two in London (one at the School of Oriental Studies and the other at the India Office Library). A second edition, edited by J.H. da Cunha-Rivara, appeared in 1857 under the title *Gramatica da Lingua Concani pelo Padre Thomas Esteuao* (Nova Goa, *Imprensa Nacional*).

The *Arte* is 160 pages in the 1857 edition. It is divided into three parts: alphabet and pronunciation, the parts of speech, and syntax. Part I is quite brief. In the alphabet section, the retroflex consonants are distinguished from the dentals by the use of double letters: t, th, d, dh, n, and l are transcribed as tt, tth, dd, ddh, nn, and ll respectively. Stephens also describes these sounds correctly. They are to be articulated, according to him, by touching the roof of the mouth with the tip of the tongue. Part II (parts of speech) forms the bulk of the work: the noun declensions and the verb conjugations are described in great detail. There are also elaborate lists of items under the indeclinable parts of speech. The syntactic characteristics of the various parts of speech are discussed briefly in Part III (syntax). The focus here is on rules of agreement.

The complete title of Diogo Ribeiro's *Vocabulario* is *Vocabulario da lingoa canarim felto pellos Padres da Comanhia de Jesus que reside na Christandade de Salcete, e nouamente acrescentado co varios modos de fallar pello Padre Diogo Ribeiro da mesma Companhia*. As the title

reveals, it is an enlarged version of an earlier dictionary compiled by the Salcete Jesuits. The date of the original *Vocabulario* is not known. The Konkani-Portuguese dictionary of Ribeiro alone is 422 pages (in the Central Library manuscript) and contains about 14,000 principal lexical entries. The Latin tradition has been faithfully followed in the *Vocabulario* in citing the various parts of speech: the nouns are cited in the nominative singular followed by the oblique singular suffix (which often exhibits its old genitive function in Konkani); the adjectives are cited in the nominative singular masculine, followed by the nominative singular feminine and the nominative singular neuter suffixes; the verbs are cited in the first person singular present. In illustrating the usage of the lexical items, Ribeiro has copiously cited Konkani phrases and sentences. Ribeiro's work is of importance not only to those interested in the history of Konkani and other Indo-Aryan languages, but also to those who are interested in the cultural history of Goa since Ribeiro provides a great deal of information on the religious beliefs and customs of the people.

In these works, we get extensive information on the state of the Konkani language around 1600: its vocabulary, pronunciation, and grammatical structure. The *Vocabulario* includes numerous loanwords from various languages: Sanskrit, Kannada, Persian, and Arabic. The extent of Kannada influence on the Konkani of this period is noteworthy. Modern Konkani of Goa has very few Kannada loans. On the other hand, the Konkani spoken by the people who left Goa after the Portuguese conquest and migrated into the Kannada region had a large number of Kannada loans. One might conclude from this that the Konkani speakers in the Kanada region picked up all the Kannada loans found only in their speech after the migration. However, this hypothesis turns out to be incorrect. The numerous Kannada loans in the *Vocabulario* make it clear that Konkani had already extensively borrowed from Kannada prior to the migration. After all, Goa was under Kannada rulers for centuries before the Portuguese conquest. It appears that Konkani in Goa lost most of the Kannada loans after the Portuguese advent.



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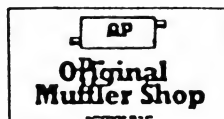
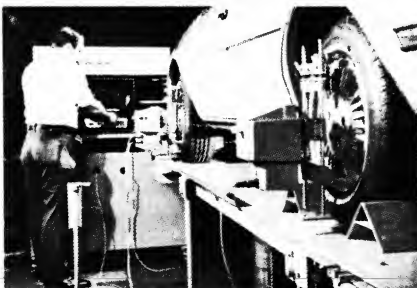
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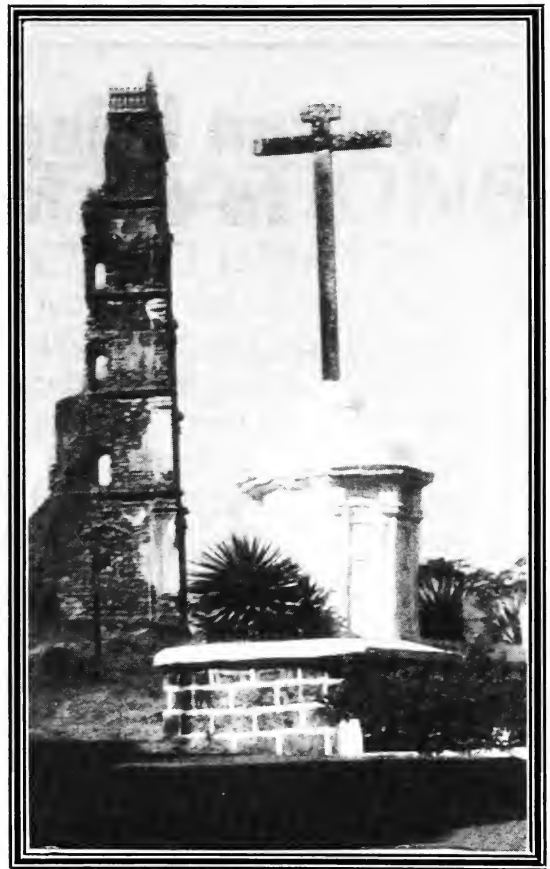


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CLAUDE SALDANHA, S.J.

GOA Then & Now



Top, the cross at the ruins of St. Augustine Convent at Old Goa.

At this International Goan Convention Goan expatriates would obviously strengthen the bonds that bind them together as originating from the same land — Goa. I hope they spend a happy time together reminiscing about the “old country”, to *matar saudades* as the Portuguese expression goes, or *ubau pallouk* in our own beautiful Konkani.

It is my hope that these Goans will meet at least every five years or so, at different places most convenient to them, but they should not forget that the best place for them to meet cannot be anywhere but Goa itself. It would be the best place to re-furbish their Goan image.

I have put down on paper some of my own experiences of an old man of 85 years, in Paitona, Salvador-do-Mundo, which could be the experience of any Goan, anywhere in Goa today. In this way the picture of Goa, then, in my boyhood, and now, can be formed adequately.

First, Paitona, Salvador-do-Mundo, has a good story. One of our lads wanted to enter as a boarder in one of the schools run by the German Jesuits in Bombay. So the Father began the questions :

Name? Answer: Joao Antonio Sebastian de Souza.

Say that in English: John Anthony Sebastian de Souza.

Village? Answer:- Paitona, Salvador-do-Mundo.

Say that in English: Father, Boat, Saviour of the World!

Hence, “Paitona, Salvador-do-Mundo” became a famous joke among the Goans of Bombay, and the Poitons are still saving the world!

Having come back to Goa a few years ago, I naturally visit the village, and see the difference in what Paitona was, and what it has now become, a true picture of what Goa was and what has become of it now.

The first shock I got was when I found that the majority of houses are inhabited no longer by Goan Poitons but by Hindu outsiders. In my younger days every house in my village was occupied by every house in my village was occupied by a Goan Catholic. some of the houses in which the newcomers reside belong to Goan expatriates who did not care to make arrangements to have their houses occupied or looked after by relatives or friends. This would be a good point for the Goan Convention to trash out and find a viable solution.

The next thing that struck me was that every house had children in the parochial school, where they learnt the Three Rs and the violin. It was wonderful to see the houses closing at the evening Angelus, and then from every house came the sounds of the violin. It was a wonderful

harmony with music in the still air, but today the parochial schools are closed, and no music fills the air at night. The boys go to English schools and prepare to emigrate to get gainful occupation.

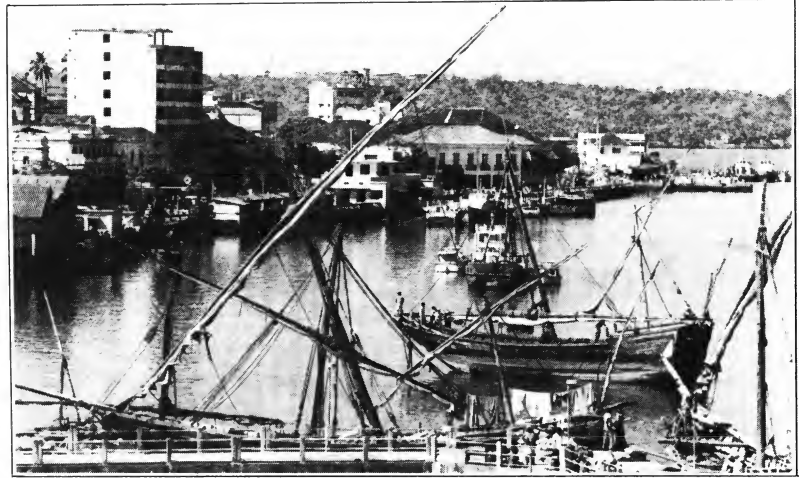
In those days, the singing in the church and chapel was excellent, though the services were in Latin. But today, except for the choir-master and his specially trained choir, not many know music enough to sing well. At every Cross feast in May the whole village would gather to sing the litanies in Latin. And at the end of it, the older folks were offered a wine glass of *feni*, and the children received gram and coconut chips.

An old man from my village would insist on playing the violin and leading the singing so that he could get a double glass of *feni*. But the funny thing about him was that after gulping down the first glass, he would stretch out his glass for the second dose, and would say *naca re, naca re* all the while looking the other side. When full, he wasted no time in consuming it with great gusto to the great amusement of the boys who would shout in chorus *naca re, naca re*.

After the Vespers, there was the *fogo* or fireworks, with the band playing choice pieces, and the people talking and laughing as the fireworks often fizzled out. In those days the *piece de resistance* of the fireworks was the letting of paper balloons with a nucleus of kerosene-soaked bundle at the bottom set on fire, so that the smoke-filled balloon would rise up in the air and travel far over the fields. Young boys ran after to retrieve it when it fell a mile or so away. Then, the Portuguese authorities began to frown on these balloons as they often caused fires if they fell on huts with roofs of dried coconut palm leaves. Sometimes the balloons would go very high and look like stars. In fact, when the Russian sputniks first appeared in the sky, the people of Mapusa gathered at the *Camara Municipal* spontaneously shouted *sorngo*.

Those happy days are gone. People are more chary of their shekels, and do not spend more money at village feasts and festivals. There are fireworks still at Vespers celebrated by some Gulf-returned Goan Sheik, but other people cannot afford the luxury and much love and laughter is missing at our village feasts.

One of the nice things I miss now is the river navigation steam launches that used to make daily trips from Panjim to Rachol and Sanvordem. The stacks belching out smoke and the hooter echoing and re-echoing along the hills were a pleasure I enjoyed. I wonder why our



A view of the capital city of Panaji.

tourist department, with its weather-eye open for the main chance, does not restart the service with motorized launches and serve not only the tourists but also the Goan public to enjoy river transport that is cheap and pleasurable. I would prefer the river trip from Panjim to Aldona along the river by launch to the quicker motor transport by road.

Besides, in the old days, the clouds of red dust that the buses raised all along the road made white clothes turn red with dust, so that priests used a white or yellow overcoat to preserve the whiteness of their cassocks, but it made the heat doubly intolerable. Thanks be to God for this benefit of the first democratic government of Dayanand Bhandarkar that he spent the whole of the central government's annual allotment to Goa on the tarring of all roads in Goa, so that motoring anywhere in Goa today is a pleasure without the clouds of red dust that was the usual fate of motoring in Portuguese times.

Talking about the roads in Goa, a Keralite Jesuit after an evening walk along the village roads made this statement: "I think that Goa has more roads to the square mile than anywhere else in India". And that I think is a fact, because in Goa, besides the *extradas nacionais* or government roads linking the *taluka* (a taluka comprising few villages and towns) village roads are built and maintained by the *comunidades* (village communities) which is a peculiarity of Goa not seen elsewhere in India.

The traffic on the roads would decrease if the government were to restart the river navigation system and encourage people to travel in a leisurely way. The boats could certainly be faster and in this way many people would travel by river transport and ease the pressure on road transport. Road transport has also increased because of rise in

construction business. The material is no longer carried in the old leisurely cart. Those days are gone forever. You will see a cart or two plodding its painful way along the roads.

Thank God for the skies are still free! And may be that helicopters will come to the rescue of the Paradise that is Goa. But this Paradise threatens to disappear with the indiscriminate cutting down of trees that once gave Goa a look of green woods. In place of the trees appear buildings to house new immigrants. Much of Goa now looks like the suburbs of Bombay. The population has increased in leaps and bounds.

In fact, the outsiders threaten to push out the natives, and in certain departments of the government and in some business activities they have actually elbowed out the Goans. Hence the cry of alarm among the Goan youth that Goa must be for the Goans and the jobs should be first reserved for Goan youths. But the fact remains that our youths do not have certain kind of skills as they never had use for them. The owners of big business do not train our unskilled youths but instead get skilled labour from outside, which is readily and cheaply available.

Hence, the youths are steadily forced to emigrate to Bombay and elsewhere in search of employment. In some of these places the Goan is still appreciated for his honesty and hardwork but, alas, he can't find employment in his own state.

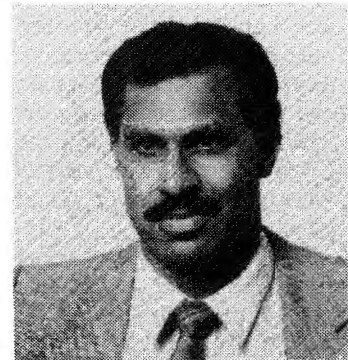
I hope that Goa remain for Goans and that outsiders will not push out the Goans from their own land. The Goans are called *susegad*, but that word should not be taken to mean lazy or unenterprising. Instead, it means to be relaxed, as the atmosphere in Goa certainly induces relaxation. Let us continue to be relaxed and we will win in the end.

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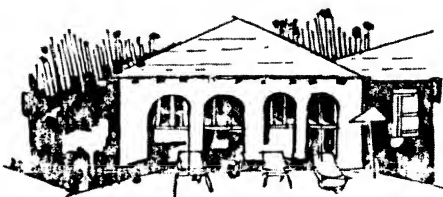
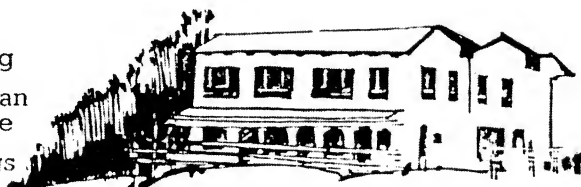
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CI: How did Goa fit your East African paradigm?

PN: In East Africa, the colonial system took a racial form, and it seemed that people's class position was a form of racial identity. Goans were civil servants: that seemed to be the Goan characteristic. And black Africans were low on the colonial hierarchy, inferior. This was a justification for colonial rule: the white people were ruling because they were supposed to be culturally, racially, and morally superior. I was astonished when I went to Goa the first time to see Goans along the whole range of classes, even workers and peasants who wore something called a *kashti*, a little loin cloth. The men, I mean.

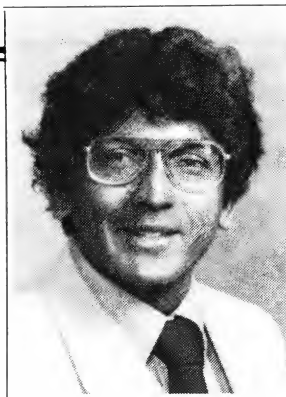
CI: Tell me about the development and propagation of Goan literature.

PN: I got to Goan literature very late in my career. My degree and graduate work are in English literature. I got really interested in African literature, of which I am a part. I know a number of the African writers. Ngugi wa Thiong'o was at Makerere with me and then later at Leeds, and I began to read a lot of African literature and to contribute to it. After all I was living in Africa. I am an African. I was also an editor of *Penpoint*, a seminal literary journal at Makerere. While working for the Ministry of Finance in the late sixties, I felt that we could all make better decisions if we knew, imaginatively, what was going on: so I read a lot of African literature. I extended my interest to Indian literature, whatever was written or available in English. When I came to this country (America) I began to learn as much as I could about Afroamerican literature, because outside this country you just know a handful of Afroamerican writers — say Baldwin and Richard Wright. I didn't know there was this great wealth of black American literature, very diverse, very complex, very entertaining: that's what I began to read when I came to the U.S. Goan literature was not at the front of my mind when I arrived. It was almost an accident that I was invited to edit an issue of the *Journal of South Asian Literature on Goan literature*.

The invitation was made across the lunch table at Michigan State University, where I gave a lecture to the faculty entitled "Time in the Third World." I didn't hear the invitation correctly, and I agreed to it. Much later, I discovered what it was I had agreed to, and I was going to write back to say that I couldn't do it. I didn't know Goan literature. But there was an Indian writer in our Program, Dilip Chitre, who had been to Goa and knew Goan writers, and he told me to give it a shot. So, I said, "All right, let me try." I didn't know then what I know now: namely, how difficult it was. I discovered that Goan writers did exist. They were spread out all over the world and they had written in at least fourteen different languages. Konkani, the Goan mother tongue, is written in at least three different scripts: Roman, Devanagari and Kannada.

The task seemed beyond me. I found out that when you try to get things done in Goan literature, people just don't move very fast. I was used to moving quickly. I worked fast in the civil service; I could move fast in African literature, as a critic and writer of fiction. But with Goan literature, it was like swimming through mud. I had many moments of discouragement and almost gave up. The only thing that kept me at it was that the Afroamerican Studies Program gave me a research assistant, Joseph K. Henry, a black American, and I was obliged to give him work. I gave him materials I had received from Goan writers. Being a black American, Henry could understand colonial alienation and displacement, the elements that figured in Goan writing. At the same time, he was an outsider and could point out to me what in the work was valuable and what was not. We kept each other working at the literature. We got to the point where we were ready and we did produce the volume. I gave Joseph Henry credit in the anthology; his name is up there with mine, "Assisted by Joseph K. Henry," because I believe strongly that people must be given credit for what they do. If a person has been a research assistant, give that person full credit; I don't believe that I lose anything. On the contrary, I gain something. I told Joe that when I receive flak, as I probably will from Goan writers, I'll put him out in front. Goans are polite to non-Goans, but can be very vicious to one another. They would say, "We cannot be so rude, he's an outsider, he's a black American." That's half a joke, but it's also half serious.

And Joe has benefitted too. He gave a presentation on Goan literature on a panel I chaired in 1982 at the Eleventh Annual Conference on South Asia, held at the University of Wisconsin at Madison. He focused on a novel by Leslie de Noronha, *The Mango and the Tamarind Tree*. His paper is being published in India in *The Journal of Indian Writing in English*. Joe is thus bringing an Afroamerican perspective to Goan literature in India.



PETER NAZARETH

Challenge Of Goan Literature

Interview by Charles Irby

The response to the anthology has been good. The first edition sold out in a year, and now we are in the process of preparing a second edition, with a new introduction, an updated bibliography, and corrections to typographical errors.

CI: What's the name of the second edition?

PN: The journal is the *Journal of South Asian Literature* published by Michigan State University at East Lansing and the issue is called *Goan Literature: A Modern Reader*. We are focusing on the modern period *although* there are inescapable references to the past. We do not call it "Modern Goan Literature" — we call it "A Modern Reader: The past is in the present. Still, it's in the modern period that I can operate best.

Professor John Hobgood of Chicago State University calls Goans "cultural brokers." There may be some truth in that term because I am able to take something from one literature to another, to take strengths, perspectives, and energy because colonial rule means a loss of energy. This idea is expressed in Ishmael Reed's novel, *Flight to Canada*. We think of energy terms of the energy of the earth, bauxite, gold, uranium, oil — energy that's taken away from the third world and brought to the first world. But there is also psychic energy that's taken away. I've come to the conclusion that a loss of psychic energy occurred over generations of colonial rule. How do you get it back? Ishmael Reed said in an interview I did with him that the highest form of multiculturalism is when you look at another culture in order to understand you own.

I was able to take these energies from my involvement with black American, Caribbean, and African literature and use them to resurrect Goan literature, to bring it to a point where it can take off. No other Goan writer was able to do it. So, paradoxically, my Goan identity gets affirmed. And why not? Why should I be only one thing and not another? I'm an African writer of Goan origin, but I've lived in the United States eleven years and that's also part of me. I'm not going to deny any of it. I'm not going to say that this leads to a cultural crisis of identity. No, I will be all these things, creatively.

CI: Let's hope so, because all of us are more than one thing. The question I wanted to ask, which you've already answered in part, is: Do you find the things you know from African and Afroamerican literature to be helpful rather than limiting in the process of developing Goan literature?

PN: It is like opening a door that swings both ways. Let me give an example: I love the music of Elvis (Presley) at his best. When I was at Makerere doing English honors, the professors looked down on me for liking rock 'n roll. Today, I'm still discovering how much Elvis took

from other singers, chiefly black but also white, and the list is endless: Big Mama Thornton, Little Richard, Lowell Fulson, Chuck Berry, Mario Lanza.... Elvis had an influence on the Beatles and others. So, Elvis is an anthology, he is a carrier. Through him, I can enter worlds I could never have entered before, because, for example, I would never have heard of Big Mama Thornton. Something or somebody can be a carrier of other things if one's mind is open. It can be a bit scary because we like to have fixed concepts and inhabit fixed worlds.

My approach to the Goan anthology was not to enclose things, not to enter a cage and put up a sign saying, "This is mine, keep off." This anthology opens things up because I have a broad perspective. I'm the one who provides the pattern and puts things there. But then a lot of the literature is Goan and more than Goan. There is Violet Dias Lannoy who was born in Mozambique, lived in Goa, and died in England. I have a story by her in the anthology set completely in Kenya among the Gikuyu. I've discovered that she wrote a novel, *Pears from the Willow Tree*, that was praised by Richard Wright; she completed the novel in his house in France and apparently he was going to see it through publication, but then he died. His death was a blow to black Americans. But as it turns out, and I discovered this years later, it was a blow to a Goan writer who did not get anything published in her lifetime. I'm against things being closed-in. "This is mine" can also be "divide and rule."

Once before, you were denied knowledge of your own group, yourself, your past, your culture, your history. The moment you began to realize it and retrieve it, the same force says, "Well that's yours, that's all you can have." That's dangerous too. That's why I support the idea of true multiculturalism, because we are all multicultural.

CI: What psychic experience does Goan literature have for you in a deep cultural sense?

PN: I was quite wrong to not want to find out about it earlier. It's a good thing I was forced into it. Maybe it was not an accident, maybe the time was right. I needed to know that part of Goan culture and history important to me and to my family; why they came to be where they were, why we think the way we do. I've been very catholic with this anthology. Although I started out by saying I'm an African writer not a Goan writer, I did include an extract from my own work in this anthology. There were some other writers, like the late Raul Furtado who died in Toronto last year; if you look at his collections of stories and poems, you would be hard put to say he's a Goan writer. He has a story set in Chicago, the heart of which is a jazz solo, and it could be any good writer who wrote it. He has a poem he wrote in tribute to Martin Luther King, published in *The Journal of Negro History*. My writing could be both African and Goan — although I say primarily African, because I was influenced in my writing style by other African writers, by friends and colleagues, by the kind of openness you find in East African writing, by the environment.

Editing the Goan anthology was a very good psychic experience. As I was involved in the process of gathering in the literature, my own psyche, my own experience, my own consciousness were part of the problem of perception; so, I made myself part of that literature. We are not only involved in writing literature but also we are part of it. I began to feel the responsibility to make it happen. I felt like a dog that had grabbed a bone that was buried and although I couldn't pull it out I wasn't going to let go of it. I finally did pull it out. It's a very important psychic experience. I edited an anthology of Goan literature rather than Fijian literature, because Goan literature was of fundamental importance to me — it had to be; I saw a kinship the moment I came across the material. When other Goans saw there was somebody who was going to do it, somebody with some reputation, I got a great response. It's as if there were people waiting for this to happen. You see the editor, too, is an artist. The editor is an artist who brings something into existence.

CI: So, you became a catalyst.

PN: Of course, the process hasn't ended. I brought it to life, but I have to continually give it life. I'm a critic so I have written about it and presented papers. A long critique I have written on the anthology has been accepted for publication by *The Illustrated Weekly of India* and *World Literature Today*. I realized a while back you have to train yourself for things. You have to recognize what you don't know and then begin re-educating yourself. The process never really ends. When I discovered in England that I had been miseducated, that the mother country was not what I had been led to believe, it was a major crisis for me. There wasn't the literature at that time to deal with the crisis — there is now, and I've been one of the people involved in developing it.

It took me about three years to do a basic re-education.

The same thing began to happen with the Goan anthology. When I tried to move at the same speed at which I moved with African literature, it just wasn't working. I had to retrain myself: I had to build up Goan muscles, you might say. I began to write short reviews of Goan books for *World Literature Today*. I began to write about Goan literature slowly until I got to a point where I had the confidence that I could do more. The Goan anthology took nearly seven years to produce whereas I edited *African Writing Today*, a double issue of *Pacific Moana Quarterly*, in less than three years. Somebody might say that the level of my writing on Goan literature is lower than the level at which I'm writing, for example, on Ishmael Reed. Someone might say that. I wouldn't say that because a critic can do many different things. I haven't come across a Goan work that is technically as complex as anything by Ishmael Reed.

But one may turn up. I may make it turn up by keeping this anthology in existence. I have a credibility, and the next time around more Goan materials may come to me. I am now going to receive a copy of the novel I mentioned — by Violet Dias Lannoy, praised by Richard Wright. I don't think Wright would praise something that was just garbage. The novel is going to become available because of this anthology. I have already received from her husband a copy of a novella she wrote, *The Murmur in the Depth of the River*. It is a fine work, and Flora Nwapa has expressed an interest in publishing it.

There are other kinds of by-products. Goa was taken over by India in 1961 and there's still argument as to whether it was re-integrated or whether it was captured; but whatever it was, there are neighboring states that want to swallow-up Goa. A chief minister of a neighboring state said something like, "Goans don't exist as a people; where is their literature?" I have provided the answer. Politicians in Goa who may not like the anthology, or who may not read it, can pick it up and hold it up and say, "Here it is." It has weight and force. If they read the book, their minds will be opened. Even the writers who are in it will see a much vaster world than they had imagined, because writers can also be limited by the traps of their history; they can have tunnel vision, too. I found a number of Goan writers who are very good but in a world out there of which you are a part, but you don't realize it. Now see it.. And that writer won't be the same again, I hope.

CI: Are there Goans in Goa writing literature now, or are they all expatriates?

PN: There would be something radically wrong if they were all expatriates. Although the colonial forces leading to emigration are still extant, there are writers inside and there are writers outside. One of the problems has been of not putting the experiences together. I take as my model here something from Ngugi's novel, *A Grain of Wheat*. Those in the detention camps during the guerilla freedom fight in the fifties think that those outside are having a good time, and vice-versa. They needed to put the experiences together and realize that they all had hard times because of the same oppressive force. Goans in Goa tended to think that those who went outside had a good time, became exploiters, or vanished; they became un-Goan in some way. Those outside tended to think that those who stayed inside were compromised, mediocre, or lazy. All this must be put together to create a dialogue. That's what I've done in this anthology. A Goan leader, Luis de Menezes Braganza, said in the late thirties that he sometimes thought the youth had to leave Goa just to breathe the air of the times, so intense was the colonial exploitation. Some people went away just so they could deal with the colonial situation, but you know they cannot come back easily. The process of return is a complex one.

CI: Especially to the same kind of situation.

PN: This Goan anthology is a kind of return, more complex than a physical return I have used as the epigraph to the anthology a quotation from Desmond Hogan, an Irish novelist: "a momentum leading towards exile and an exile always pivoting on the point of return". I have not physically gone back to Goa. Not that I don't want to go. I want to go back to Africa, too. And Michel Haddad, a poet in our present session of the International Writing Program, a writer from Nazareth, Israel, tells me I must come to visit my town. How many places can I go back to? Well, as a writer I can go back to all. And as a writer, I have an advantage that few other writers have, because the colonial experience was a world-wide phenomenon. Why did the Ugandan economy become dependent on cotton? The answer cannot be found within Uganda itself. The mills in England were afraid that the United States would at some point stop selling high grade cotton to England. India couldn't produce high grade cotton at that time, and the

land in Egypt was limited. So, don't let Ugandans grow rubber, make them grow cotton. The Ugandans couldn't find out why the economy was dependent on cotton until they took in the whole picture. The basis for the whole picture is in my consciousness. I have to think of Uganda, and Goa, and India, and Malaysia. I grew up on American music — country music, blues, jazz, and so forth. I had a British education. I have a potential advantage if I use it.

CI: I think the idea of creating Goan literature, even though it exists, is really a fascinating concept. Too frequently too many Afroamericans, for example, see black literature as protest literature rather than see the complexities represented.

PN: I found in Goan literature multiple qualities and themes and subjects and psyches — for example, ghost stories, which you find in Latin cultures, and a radical leftist approach to land alienation in Goa. I say "Let's have all these." Although I don't like colonialism, I cannot wave a wand and say that it didn't happen and didn't affect our psyches. Every culture has multiple things in it, multiple possibilities. The Portuguese who came and conquered Goa and catholicized it had themselves been ruled by the Moors for 400 years. Something gets absorbed in colonial relations and you cannot kick it all out, because it's in your psyche.

So what can you make of it? You can only make something if you look at the totality. If Raul Furtado studied in Chicago, wrote a story in which the protagonist is lonely, went to a jazz club and listened to a jazz solo, is that not a Goan experience? And just because he's not a leftist, it doesn't mean I'm going to exclude him. Orlando Da Costa writes in Portuguese. His novel, *O Signo Da Ira*, is about land alienation and exploitation of the workers and peasants in Goa during the Second World War. He won an award in Portugal for this novel although it was banned by Salazar, perhaps because he was a member of the Communist party. Da Costa's ideology would contradict that of Raul Furtado, but I say let's have them both, they're good writers. I don't want to be one-sided, and I include work of Hindu Goans such as Manohar Sardesai and R.V. Pandit in addition to the Catholics like Adelaide de Souza. I include the poems of a feminist, Eunice de Souza, beside the obsessive fiction of Loy Saldanha. And there are humorous

essays on the Goan world and Goan social behaviour by Ladis da Silva, George Menezes, and the late Lucio Rodrigues.

And what about myself? In the first edition, I listed a bare minimum of my work in the bibliography; but now, for the second edition, I will include more of my work. I wrote a paper on Ishmael Reed, "Heading them off at the Pass, The Fiction of Ishmael Reed," which I presented last year at the conference at UCLA on Black Literature entitled *Of Our Spiritual Strivings: Recent Developments in Black Literature and Criticism*. Reed liked the paper very much, and because of that, it got published in *The Review of Contemporary Fiction*. The Afroamerican experience helped me understand the Goan experience. I discovered that Goans have been trying to get to Canada for the last 100 years and it's the same situation as with black Americans. I never understood why there was this thing in the Goan psyche until I read *Flight to Canada*. Instead of denying my background, I was bringing it forward. This essay should be available to Goans, so I'm listing it as well.

CI: In addition to that, you should include everything you've ever written because you were a Goan when you wrote it — even if you were writing African literature.

PN: There are certain moments in time when a writer has to take the responsibility of opening out things for his people, his group, by using his own name, as long as he does not fool himself. I should not think I'm a great guy because I'm doing these things; I have a reputation, part of it genuine, part of it just the mythification of anybody who has some position in the United States. I can use myself to gather things and to open things out. And maybe at some point I can step aside and the literature will take off by itself, it won't need me.

CI: Or there will be someone else to stand in your place.

PN: Yes. I'm not talking about building up my own ego because that's one of the curses of the Goan situation like that of any other small people. Some writers are big fish in a small pond and want to preserve their privileged position. I don't want that.

CI: We can stop the interview at this point, and probably continue in the future, as Goan literature develops. Meanwhile, thank you for sharing aspects of Goan literature with me, NAIES members, and the world.




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KEEPING KONKANI ALIVE

In pursuing the Jesuit ideal of evangelisation, St. Ignatius Loyola considered the study of the local language as an essential instrument. Accordingly, he made it a rule of his Order to learn the language of the place where a Jesuit works. In keeping with this ideal, the early Jesuits in India, whether in Goa, Aga, Malabar or Tamilnadu, devoted themselves to the study of languages, and did pioneering linguistic work.

St. Francis Xavier and his companions started the tradition of the study of Konkani in Goa. From that time onwards the Konkani language has had an impressive array of Jesuit scholars who have done pioneering work of writing grammars, preparing glossaries and dictionaries, doing comparative linguistic work, and composing original works in the Konkani language.

Among the Konkani linguists, Thomas Stephens is one of the most outstanding. This English Jesuit worked in Goa from 1579 to 1619, and produced works like *Doutrina Christam* (Christian Doctrine) and *Arte de Lingoa Canarim* (Konkani Grammar). He is equally famous for his *Krista Puran* written in Marathi with generous use of Konkani words and expressions. Henrique Henriques, a contemporary of Francis Xavier, wrote a Konkani grammar in addition to his well-

MATHEW ALMEIDA, S.J.

known Malayalam grammar. In the latter half of the 16th century, Diogo Ribeiro worked in Goa, and brought out Konkani-Portuguese and Portuguese-Konkani glossaries, and a catechism in Konkani.

In the 17th century, we have Ignacio Arca-mone, a comparative linguistic scholar; Antonio Saldanha, a Konkani lexicographer and writer; and Miguel D'Almeida, another Konkani lexicographer and prose writer. In the 18th century, Leonardo Cinnamo worked on a Konkani grammar and glossaries. Working in Europe, Lorenzo Hervas y Panduro produced comparative grammars of Konkani and a number of Indian and other languages based on the works of Jesuits in India. Karel Prikrýl, who worked in Goa, wrote a comprehensive grammar of Konkani, and on his return to Europe, influences comparative linguistics there. At the turn of the century, Angelo Maffei worked in Mangalore and produced two grammars and two dictionaries of the Mangalore Konkani.

It is clear the long before William Jones, Jesuit scholars from Goa influenced the direction of modern linguistics in Europe. It was when the Sanskrit language and Panini's

grammar were introduced to the West that the linguistic movement got started in Europe. The Indo-European studies commenced under the impelling argument that Indo-Aryan languages such as Sanskrit and Konkani were closely related to Latin, Greek, Slavic and Germanic languages. Thus the study of Konkani is in part responsible for the start of historical linguistics. Even the modern study of phonetics and phonology was influenced by the study of Sanskrit introduced by the Jesuits in Europe.

When in 1980 the Goa-Pune Jesuits decided to start Thomas Stephens Konkani Kendr (TSKK), a registered body, they were only living up to their tradition of Konkani studies and promotion. TSKK has been functioning at Mira-Mar from January 1986.

A small research library with more than 6,000 volumes has already been set up. The library has a documentation section consisting of xerographs or microfilms of rare Konkani books and manuscripts collected from libraries all over the world.

TSKK is ready to collaborate with individuals and institutions working for the promotion of Konkani language, literature and culture. Any help in the collection of books and journals from Konkani lovers will be appreciated.

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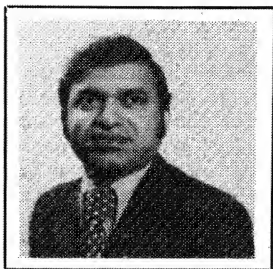
all speakers, delegates and participants to this unique celebration of our heritage and culture. We hope you have a wonderful time in sharing your love, joy and experiences with your brothers and sisters in this universal assembly of Goans.

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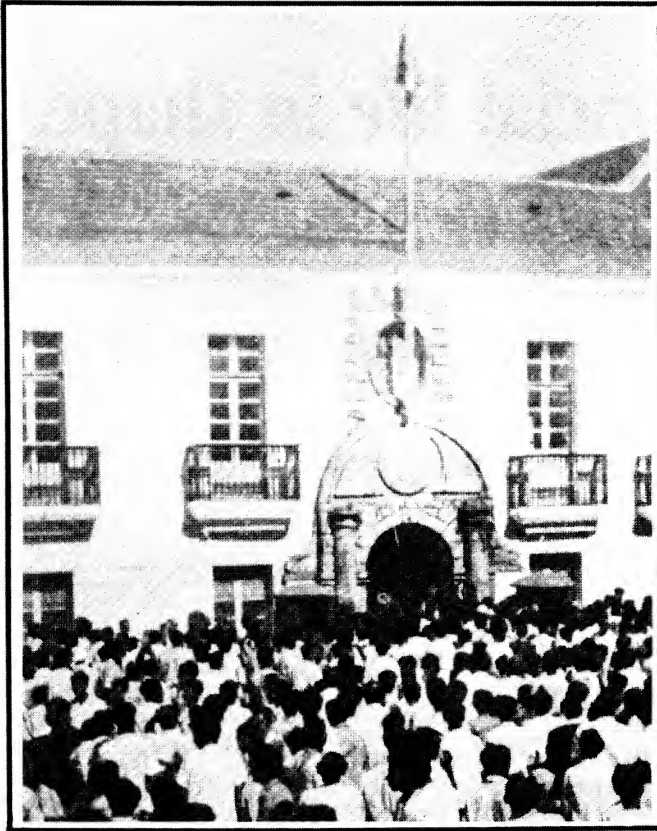
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A jubilant crowd gathered in Panaji on liberation day

BEN ANTAO

reporting local news, assisting in the layout, and proofreading.

December was also a memorable month for Lambert — he got married to Jolly Mascarenhas, a doctor from Cuncolim. I remember the look of elation on Lambert's face as he sauntered out of the main aisle of the Pro-Cathedral Church, arm-in-arm with Jolly, following the mid-morning nuptial ceremony. Lambert's happiness on that day was only exceeded by the historic events of Dec. 18-19, 1961.

A week before the liberation, *Goan Tribune* carried a front-page banner story headlined *India Masses Troops at Border*, and the atmosphere at the office in Ballard Estate was charged with mounting anticipation that a military action in Goa was imminent. Jimmy Heredia and his wife Irene Heredia, close supporters of the paper and the liberation movement, would be in and out of the office, exchanging tidbits of news with Lambert. Cajetan Lobo, publisher and president of the Goan Liberation Council, was bubbling with excitement as if he was seeing light at the end of the tunnel. and there I was at 26 years of age taking this all in.

December, 17 was a Sunday. There was a political meeting at Dabul (near Dhobitalao) in the afternoon, which I attended hoping to get a news story for the paper. Then I took the Colaba bus and got off at Regal Cinema to attend the 6 o'clock Mass at the Pro-Cathedral. As I came out of the church I saw Ted Mazarello whom I was getting to know well. Ted flashed a big warm smile, as he did every time we met, and suggested we go

Liberation Day — A Flashback

I write this solely on memory recall. Where was I and what did I do on the day when the Indian Army liberated Goa on December 9, 1961? Questions such as these often come to mind, and this human tendency compels me to do the same in an effort to provide a perspective and a focus to remembrances of things past.

I was working for Bombay Port Trust as an accounts clerk and in the summer of 1961 I had asked to be transferred to the docks department because I had signed up for an M.A. program in English Literature at the University of Bombay. This manoeuvre was necessary so that I could attend lectures in the afternoon. And only the docks department had an evening shift.

The transfer also helped me to devote more time to my main interest journalism. About this time I was also writing and editing a sports page for the *Goan Tribune*, which was an instrument of the Goan Liberation Council in its fight for Goa's freedom from Portuguese rule. Its editor was Lambert Mascarenhas who played an important role in the propaganda and spread of pro-liberation news. My passion for journalism soon spilled over to other activities at the fortnightly paper. By December of 1961 I was writing profiles of prominent Goans,

for a chat over coffee. We talked about Goa's liberation and wondered whether India will take military action. As we left the cafe around 9 o'clock we were filled with hope and warm friendship for each other.

The next day the news was out. Indian armed forces launched a three-pronged attack from land, sea and air into Goa. The pre-dawn action, named Operation Vijaya, had the pimple on India's face removed. I could not contain myself. The first thing I did was to walk to the *Tribune* office from the Handloom House area where I lived.

Only Cajetan Lobo was there and he was busy arranging a car and driver to spread the news of Goa's liberation among the various Goan neighbourhoods.

"Can I go along too?" I asked him.

"Sure, Ben," Cajetan replied.

"If you want, I'll go with the driver," I offered. "I know the areas."

"That's great, Ben," he said. "You go along with the driver and come back in a couple of hours."

"OK."

I took the bullhorn from the front office and told the driver to go to the Dhobitalao area first. On reaching there I shouted through the bullhorn: "*Goenkar bavando, utai, utai, ami suttk*

zale". (Awake! Goans! Awake! We are free at last!)

The car wound through the narrow lanes of Dhobitalao and Dabul, then turned around towards Cavel and the Crawford Market and headed towards Mazagon via Carnac Bunder. Here, I climbed onto the roof of the car and, in the dazzling noon sun, proclaimed the news aloud. A number of Goans waved from the windows. I was getting hoarse. Then we drove towards Byculla and I pitched the news again. I had never done this sort of news-mongering before (spreading the news literally by word of mouth) but, on that Monday I did not care.

Lambert was in the office when we returned. I grinned and so did he. He came out from behind the desk and hugged me. "We are free", I said. "Yes, yes, yes", he muttered, as if a giant yoke had been removed from his broad shoulders. Then I told him what I was about in the morning. He laughed in approval. Immediately we began planning for the next issue of the *Goan Tribune*.

For the previous month or two Lambert and I worked closely on the paper. I had felt quite privileged that he would solicit my opinion on editorial content and make-up. He would pay me supreme compliments by suggesting that we write the editorials together. He would discuss the topic he had in mind. Then, he would start the first sentence and I would complete it. For a young would-be writer eager to break into journalism, this training was without compare. Lambert was, in a way, my mentor.

It was Thursday (editorial deadline for the *Goan Tribune*). In addition to the sports page and the profile column, I had written a short article for which I wrote the headline: "Bright future ahead of Goans." Lambert liked the headline, as well as the positive tone of the article.

"Let's write the lead story," Lambert began as he took a

sheaf of *used* paper from a shelf. (The used paper was press releases and communiques that a newspaper regularly receives.) The lead story was to be a combo — editorial and article. It was early afternoon and Lambert was sober as I had always known him to be. An hour later we finished the story. I quickly typed it, while he was doing the front-page layout. He was happy with the article. "What about a heading?" he asked. I suggested we use the poster-type head. He agreed, but was not sure if we could write the heading to fit across the page in the 72-pt. type.

"What shall we say?" he prodded me on.

"Well, I like the word free and it would be nice if we could get that in," I suggested.

Lambert smiled. "You like that word free." His face lit up as he spoke.

"How about we are free?" I suggested. "It sums up the essence of the story, and it's newsy."

Lambert wrote it down, counted the characters, and sighed: "A bit long."

"Let's drop the 'a' and use the apostrophe," I said.

Lambert's eyes dilated with profound joy. The front-page of *Goan Tribune* the next week exclaimed to all the world: We're free.

After liberation, Lambert settled in Goa, where his heart was. First, he was editor of the *Navhind Times* (1962-66). Then he founded his own magazine, *Goa Today*.

My journalistic pursuit first landed me in Panjim (1963-64) with the *Navhind Times*, then back to Bombay with the *Indian Express* (1965-66). Yes, I did get my M. A. degree in 1965. A journalism scholarship in 1966 by the World Press Institute brought me to the United States. After a year there I came to Canada.



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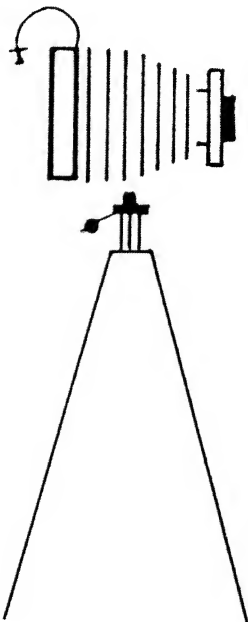
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GOAN ASSOCIATIONS

A Brief History of GOAN OVERSEAS ASSOCIATION - TORONTO

Goans are a gregarious people who enjoy camaraderie and the good life. Transplanted from their native Goa - in their quest for a progressive lifestyle for themselves and their progeny - they ventured far and wide. No sooner had their basic needs of food, shelter, and clothing been met, then they gravitated towards congregation in a homogenous group. Be it Bombay, Karachi, Poona, Zanzibar, Dar-es-Salaam, Mombasa, Nairobi, Entebbe, Kampala, Lourenco Marques or wherever, a clutch of Goans was all it took to start a club.

History repeated itself in Toronto. April 5, 1970 marks the formal origin of The Goan Overseas Association as we know it today. A handful of men and women will go down in our history as people with foresight and determination. They are acknowledged as the Founders of our Association and are, unquestionably, the pillars on which our Association was built. Because of their impetus and drive, what may have appeared as somewhat nebulous and farfetched at the time, crystallized into a coherent and vibrant body that has gained in strength and stature beyond their wildest expectations.

Prior to 1970, there were a few amorphous Goan groups in Ontario whose interests were religious, social or sporting. All were essentially loosely knit and informed. The need for a formal club was constantly mooted. The few Goans here were rather scattered at the time, not everybody had a car, public transportation was less efficient or non-existent and, unlike today, distance seemed ominous. It is noteworthy that in July, 1967 a valiant attempt was made to start a recreation centre by means of an advertisement in The Telegram



G.O.A. Executive Committee — 1987-89

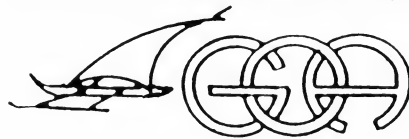
Standing: left to right, Hilary Martins, Lola Vaz (youth secretary), Eugene Correia (assistant general secretary), Jennifer Noronha, Cati Noronha (administrative assistant), Mericia Cardozo (assistant treasurer), Ralph De Souza, Yvonne Furtado (young adults secretary) and Ireneus Rato (sports secretary).

Sitting: left to right, Soco Aguiar (general secretary), Diana De Souza (welfare & cultural secretary), Aloysius Mathias (vice-president — administration), Zulema de Souza (president), Cedric D'Souza (vice-president — sports), Elizabeth D'Souza (assistant social secretary) and Victor Cordeiro (treasurer).

Absent: Keith D'Souza (social secretary) and Lynette De Souza (member).

(now defunct), calling on all Goans in Canada to join.

On the sports scene, field hockey was the common factor that brought many Goans together. However, they were playing for diverse teams in the absence of their own. In 1969 it occurred to the Goan hockey players



that if they played as a team, they could be the most formidable in Ontario. At this point in time, the hockey season had already commenced and it was too late to register a new team, or to drop out of the team with which one had registered. Nonetheless, the thought was kept alive, and in due course, it was decided to form a Goan hockey team and call it "Eagles". It was unanimously agreed that the team would have to play under the umbrella of a proper club if

possible.

To pursue the objective of forming a registered club under whose auspices the team could play, three of our founding fathers spared no effort in spreading the word and urging all known Goans to attend a general meeting called April 5, 1970. The rest is history. The resultant toehold marks the inception of a formal "Little Goa" in Canada.

The acronym G.O.A., for Goan Ontario Association, as approved at the inaugural meeting, transmuted itself three weeks later to Goan Overseas Association, at a meeting on April 26, 1970.

The new club had its first formal dance on June 6, 1970 at the International Centre, Davenport Road, Toronto. It was not long before a draft constitution was drawn up and formalized. Incorporation of the club came about in May 1972.

Since then, the membership has grown steadily and today the GOA can

AROUND THE WORLD

boast of membership of over 1100, with spouses and dependents over 18 enjoying full membership privileges. Attempts to acquire our own premises have been on-going for a number of years, and it is hoped that we will be successful in the not-too-distant future.

The GOA has a lot to be proud of. Goans who immigrated to this wonderful land of Canada have taken root, bought homes and settled down. In doing so, they play an important role in the socio-economic environment of the Canadian multi-cultural society. In the religious fields we have Goan priests, extra-ordinary ministers, ushers, lectors and altar servers. Goans can be found in nearly every facet of the business community as engineers, bankers, accountants, pharmacists, computer specialists and lawyers. They are involved in the automobile industry, real estate market and various service occupations.

A Message to all Goans in Canada. Would it not be nice for all Goans to join Canada in her 100th birthday celebration and commence a project in which we can help Goans of Canada create a recreation centre of our own, to hold social gatherings, sports activities, etc. for adults and children and raise funds to protect families in distress. Our forefathers were successful wherever they settled, we also can be successful here in this wonderful country. Goans and non-Goans married to Goans, help me to build this formation, which will be based strictly on profits and voluntary contributions. All I need is your support. All in favour, please write to Joseph De Souza at 3141 Jaguar Valley Drive, Apt. 202, Cooksville, Ontario.



Top: An advertisement placed in the Toronto Telegram for the purpose of forming a recreation club; bottom: G.O.A. crest.

Some participate in the Provincial, Municipal and Federal Governments.

In the education field we have several Goan principals and teachers; in the health-related fields we have specialists such as psychiatrists, gynaecologists, surgeons, general practitioners, dentists and nurses. The younger generation have comfortably superseded their parents in academic attainments and show a healthy penchant for the professions. In sports, our young players have represented Ontario and Canada in field hockey and soccer. And a few Goans are also taking an active role in the political scene in Canada.

These are, indeed, fine achievements for a community that has been here for just about twenty years. We have the momentum going and have a great youth group – all qualified professionals in various fields – vibrant and enthusiastic, ready to make their mark in Canada.

Canorient Christian Association — Toronto

The Canorient Christian Association has its origin in a predecessor organization — the Indo-Pakistan Christian Association which was formed in Montreal in October 1965 at a meeting convened by Ed Martyres and Phyllis Athaide. Its first president was Stan Francis, and membership was open to all Christians of Indo-Pakistan origin or the spouse or child of a Christian of Indo-Pakistan origin.

It was felt that all Christians from the sub-continent had a common culture and a common set of values which would permit the formation and development of a cohesive organization.



The association provided the necessary community framework for members to socialize and adjust to life in Canada.

By 1969, membership in the Indo-Pakistan Christian Association was in excess of 100, so that an information bulletin was launched — The Contact. Over the years the newsletter has expanded and is now published separately in Toronto, Montreal and Ottawa.

The association's ambition to own its own club premises became a reality through the

untiring efforts of Tony Moscrop when Archie Martis was president in 1984. Premises were acquired at Woodbridge, Ontario — known as the Canorient Community Centre — and this clubhouse provided the Chapter membership with a venue for functions, meetings and socializing. The Canorient Christian Association was incorporated on December 31, 1971. It happens that the membership in Canada is predominantly Goan.

Although the association was Montreal-based, federal incorporation would permit it to expand throughout Canada. In 1974 a Toronto chapter was formed at a meeting convened by Charles Fernandes and Len Pinto.

In 1987, a chapter in Ottawa was formed and Joe Pinto was elected the first president. It has close to 100 members and is fast growing in the nation's capital.

Goan Overseas Association — Victoria, Australia

The association was founded at an inaugural meeting of a handful of Goans in February, 1979. Sceptics at the time did not rate its chances of survival, as recruiting members proved to be a difficult task.

However, the enthusiasm of those members who were determined to see the association succeed brought about a slow but steady annual increase in membership. Today, the association has 200 members made up of 158 families. Twenty of the members are non-Goans, in line with a constitutional limitation.

The Goan members and their families would total nearly 500 persons or over one half of the estimated population of Victoria.

The first constitution was



drafted in 1979 and was adopted in 1980. The aims of the association then were to organise functions for the benefits of members and their families, to acquire land and a clubhouse, to provide an information service through newsletters to members, and

exchange news with other Goan associations in Australia and overseas.

The association was incorporated in 1984 and a new constitution, essentially the same as the previous one, perpetuated the 10% non-Goan membership limit. An attempt in early 1988 to introduce a change to this restrictive membership clause failed.

Notable achievements have been the award of a tertiary scholarship to a deserving student in Goa, the institution of biennial sports visit exchanges with our sister association in Sydney, a first ever dinner dance this year to celebrate the ninth anniversary, and again this year, refining and developing our newsletter into a monthly publication.



Edmonton Goan Association

The Edmonton Goan Association was formed in 1976. It has organized Konkani plays, Klondike dances, and Kunbi dances, badminton and field hockey tournaments, and annual celebration of St. Francis Xavier's feast.

Calgary Goan Association



The association was formed in 1975 and today it has 200 members. Registered in the province of Alberta, it organizes social and sports activities. Its annual cultural evening has become very popular.

Goan Gymkhana — Nairobi

The Goan Gymkhana was born in May 1936, and to understand its history is to know the social history of Goans in Kenya.

The first Goan social and sports club was the Portuguese Cricket Club founded in 1899. Later, the Goan Institute, Nairobi was founded in 1905. The organizing committee of Goan Gymkhana in



1936 consisted of R.A. Oliver — chairman, Cyprian Lobo — secretary, and Jos A. de Souza, C.L. de Souza, and C. Dias — members.

Karachi Goan Association

Some time after the Goans arrived in Sind in the mid-1800s, the Goa Portuguese Association was started, eventually developing into the Karachi Goan Association.

It is a major institution now, with a large building in a classical style and a separate gymkhana with large grounds. The K.G.A. has been the centre of the Goan community in Karachi since the turn of the century.

The community produced judges, lawyers, mayors of Karachi, churches, cathedrals, many large schools and colleges, and

influenced the city and province of Sind far beyond what their numbers warranted. The community remains a powerful force in education in Pakistan.

In addition, scores of men and women took the Holy Orders, and Karachi men and women became senior priests, bishops and senior nuns all over India. Of course, His Eminence, Joseph Cardinal Cordeiro is a prime example of what this community spawned.

Karachi also boasted of another flourishing club called the Goan Union, that also took its just share in the contribution to Karachi.

Goan Association — United Kingdom

When in 1961 a small group of emigrant Goans from East Africa met in London to form the East African Catholic Society, they could not have imagined that their modest beginnings would give birth in 1966 to the large Goan Association (UK) of today.

Membership grew apace with new arrivals. The 1970s were characterized by a steady flow of Goans from Uganda and Malawi, and the association, in keeping with its objectives, played an effective role in assimilating new arrivals into their new, foreign and sometimes daunting environment. Today an estimated 7,000 Goans live in the London area.

The association caters to the social, cultural, welfare, and



sports needs of the Goan community.

The principal achievement of the association is a survey of Goans in London carried out in collaboration with the Gulbenkian Foundation and published under the title of Portrait of a Catholic Asian Community. The association has also purchased a freehold title to about 6 acres of playing fields, a clubhouse and a bungalow.

Goan Sports Association — Bombay

Goan Sports Club, founded in 1940, sprouted into the Goan Sports Association in 1974. Its founder, Aniceto Fernandes, left a unique legacy both in soccer and field hockey. He died in 1976 after seeing the part fulfilment of his dreams for Goans whose talents in football and hockey he harnessed and assiduously promoted all his life.

St. Francis Xavier Association — Hong Kong

A relatively new organization, the St. Francis Xavier Association was officially incorporated in 1982. Its founder president was Gerald P. Nazareth, C.B.E.

However, unofficial gatherings held by members of the community date as far back as 1940. They were started by L.X. da Costa, M. Mascarenhas, and F.X. Pinto. The membership in Hong Kong is rather small, comprising approximately 36 members and their families.

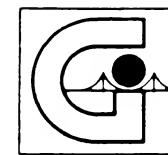
The main objective of the organization is to promote and preserve our culture and heritage.



Goan sports has since blossomed into a pioneering nursery, supplying players in different sports disciplines to the leading private and public sector firms. Goan sports players have given India outstanding hockey, football, and athletic sportsmen, apart from promoters, coaches and referees some of whom attained international stature.

Goan Sports & Cultural Club — Delhi

The club was formed in 1954 and promotes such cultural programs as *Goemcho Nad*, folk dances and Konkani dramas. The club is raising about 10 lakh rupees (10,000 dollars) for a building fund and invites Goans abroad to donate.



Goan Institute — California

The Goan Institute of San Francisco was formed in 1970, and the first executive comprised of Victor Fernandes - president; Lino D'Silva - vice-chairman; Marlene Lobo - secretary; Edwin D'Souza - treasurer; Abel D'Souza - social secretary; Carmen Fernandes, assistant social secretary; Nasci Rodrigues - welfare member; Joe Fernandes, Josephine Fernandes, and Lucy Fernandes - members.

In 1975 the institute was registered as a non-profit corporation to promote social, economic, educational, cultural, and sporting activities.



Mombasa Institute

The institute was founded in 1901 when the premises were rented in the old town of Mombasa, near the Portuguese bastion of Fort Jesus.

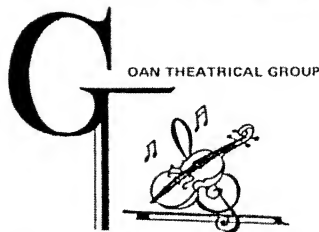
The first President was D.L. Pereira. In 1926 the foundations of the present clubhouse were laid. The institute has produced outstanding athletes, most notably being Seraphino Antao.



Goan Theatrical Group — Toronto

Goan Theatrical Group was formed in 1978 and is incorporated in the province of Ontario. Its first president was Frank de Souza.

Some of the Konkani plays staged by the group are: Alzirachem Sopon (1978) by Lina Remedios, Kalzidar Bhoin (1982) by J. D'Cruz, Atancho Teomp (1986) by M. Boyer, and Con Mozo Pai



(1987) by Margaret de Souza. In 1987, the group gave a maiden performance in England.

Goan Socio-Cultural Association — Bombay

ounded in 1963, the association's objective was to bridge the communication

gap between the majority Hindu and minority Catholic communities of Goa. This became imperative because the 450 years of Portuguese rule in Goa hardly saw any social communication between the Hindu and Catholic Goans. The association has played a moderating influence between the extremist sections of these two groups.

Goan Cultural Society — Abu Dhabi, U.A.E

It is barely two years that the Goan community in Abu Dhabi, United Arab Emirates, decided to get together and form the Goan Cultural Society. It is one of the two Goan clubs in the U.A.E., the other being in Bahrain.

When the Goan came to Abu Dhabi he brought his soccer boots along. An all-Goan tournament was started. It served as an impetus to form a club.

Its current president, Mario Fernandes, along with a few others, mooted the idea. It wasn't easy to

get the Goans together but, after one meeting led to another, the effort paid off.

Goan Institute — Nairobi

The Goan Institute, Nairobi was founded in 1905, as Indo-Portuguese Institute

The name was changed to the Goan Institute in 1906. The building, officially opened in December, 1906, was one of the first few stone buildings in Nairobi and

seemed to enhance the prestige of the community.

The club celebrated its platinum jubilee in 1980 with flair and fanfare. Recent immigrants and visiting members affirm that the club is pulsating with undiminished vigour.

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A winner of a journalism fellowship awarded by the World Press Institute (U.S.A), Ben Antao worked for Toronto's The Catholic Register and The Globe and Mail after immigrating to Canada in 1967.

He won the fellowship while working for the Indian Express in Bombay. Earlier, he was on the staff of Navhind Times (Goa) and assisted in editorial duties at the Goan Tribune (Bombay).

Fr. John Correia-Afonso, S.J.

On his return after a brief period in Rome as secretary-general of the Society of Jesus, Fr. John Correia-Afonso, S.J. took over as director (a post he held earlier) of the Heras Institute of Indian History and Culture, St. Xavier's College, Bombay.

Author of *Jesuit Letters and Indian History* and many other books, Fr. Correia-Afonso has contributed several papers to prestigious publications around the world.

Mira Mascarenhas

Mira Mascarenhas holds an M.A. in Goan history besides a degree in education, English literature and a diploma from the Trinity College of London in pianoforte.

She and her husband, Antonio Mascarenhas, lived in Lisbon, Portugal for 14 years. She worked for the National Radio Station. On returning to Goa in 1968, she has engaged herself in historical research. She is also an accomplished choir and folksong singer.

Rocky Miranda

Born in Mangalore in 1937, Rocky Miranda obtained an M.A. in Hindi literature from Banaras Hindu University. He taught Hindi for a few years (including two years at Dhempe College, Goa).

After earning his Ph.D in linguistics from Cornell University, Ithaca, New York, he joined the faculty at the University of Minnesota. At present, he is an associate professor in the department of linguistics.

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Editor of the Konkani monthly *Dor Mhoineachi Rotti* for 24 years, Fr. Moreno de Souza, S.J. is a member of the Sahitya Akademi (Konkani section).

Born in Pilerne, Goa, on November 3, 1923, Fr. Moren completed his studies at Sacred Heart College, Shambaganur, Mathurai (south India). He then attended the Facultad de Teologia in Granada, Spain.

Stella Mascarenhas-Keyes

Stella Mascarenhas-Keyes was awarded a doctorate for her thesis on International Goan migration by the London University in 1987.

Born in Nairobi in 1950, she moved to England in 1970. She graduated in psychology from the University of Southampton in 1976. Stella has presented papers at seminars and conferences and her survey, *Goans in London: Portrait of Catholic Asian community*, was published by the Goan Association (UK).

Fr. Claude Saldanha, S.J.

An octogenarian, Fr. Claude Saldanha, S.J. wrote *A Brief History of Goa* in 1952. Despite his old age, Fr. Claude is still involved in active historical studies.

He entered the Society of Jesus in 1927, and served as military chaplain to the Royal Air Force in Belgaum and the Portuguese Armed Forces in Goa.

Cyril D'Cunha

Cyril D'Cunha is news editor of Navhind Times (Goa). He has been involved in the cultural and sporting activities and has written a book on Goan soccer.

A former president of the Goa Union of Journalists, Cyril has represented many newspapers from outside Goa.

Mario Cabral e Sa

A freelance journalist who is known for his prolific writing and commentaries on Goa's politics, history and culture. His contributions has appeared in many mass-circulated magazines in India and abroad.

Mario has recently authored a book on Goa. Earlier, he wrote *Eminent Goans*, first in a series. He is currently engaged in writing a book on Goan music and musicians.

Fr. Teotonio de Souza, S.J.

Founder-Director of the Xavier Centre for Historical Research, Goa, Fr. Teotonio de Souza, S.J. is author of *Medieval Goa*, an elaborated version of his thesis for the doctorate.

He has participated in many seminars around the world, and is regular contributor to historical and liturgical journals as well as magazines such as *Goa Today*.

Tereza Albuquerque

Teresa Albuquerque is a fellow of the Heras Institute of History and Culture, Bombay, and an active member of the Bombay Local History Society.

She wrote *Urbs Prima In Indis*, a book on Bombay based on her thesis for the doctorate. Her other books are *Santa Cruz That Was, To Love Is To Serve*, a book on Bombay Catholics, and, latest, *Anjuna: Profile of a Village in Goa*.

Fr. Mathew Almeida

Fr. Mathew Almeida, S.J. earned his doctorate from Georgetown University, Washington, D.C., for his thesis *A Description of Konkani*.

Fr. Almeida is director of the Thomas Stephens Konknni Kendr at Miramar, Goa, and member of the advisory board of Sahitya Akademi.

Jose Pereira

Professor of theology at Fordham University, New York, Dr. Jose Pereira has written several books on architecture, Konkani language and Goan folksongs.

He got his doctorate in Ancient Indian History and Culture from St. Xavier's College, Bombay, in 1959. He did his B.A. in Sanskrit from Siddharth College, Bombay.

Lourdino Rodrigues

Born in Goa in 1916, Lourdino Rodrigues, studied philosophy at Rachol seminary and did his Lyceum (Portuguese).

He was engaged in legal practice and also taught at Portuguese Lyceum. He was on the staff of Dhempe College till 1978. He has published a Konkani grammar in Devnagiri script and released the 'A' part of an English-Konkani dictionary. He contributes research papers on Konkani language to scholarly journals.

Rebecca Cardozo

Rebecca Cardozo has a bachelor's degree in food & nutrition. For her thesis, she did a research study on the dietary habits of recent immigrant Goans from the Indian sub-continent.

Antonio de Menezes

An active journalist for the last 50 years in Goa, Antonio de Menezes has also authored five books on Goa. He was editor of the daily *Diario da Noite* and later founded the magazine, *O Globo*.

Judy Luis

Judy is an associate director for School Programs of American Foreign Policy Association in Washington.

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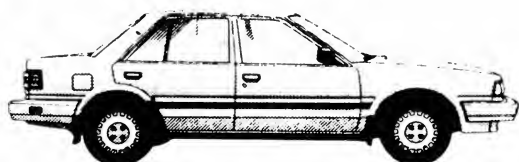
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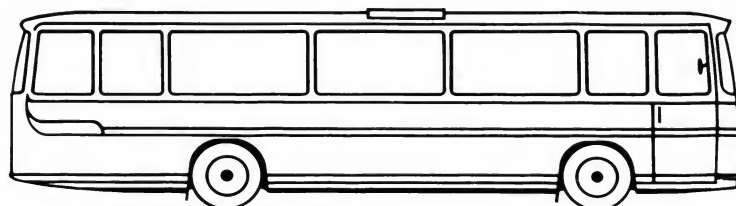


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